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SPIRITUAL LEADERSHIP:
HOW DOES
THE SPIRIT MOVE YOU?

A thesis presented to the Faculty of the U.S. Army
Command and General Staff College in partial
fulfillment of the requirements for the
degree

MASTER OF MILITARY ART AND SCIENCE

by

MICHAEL D. SLOTNICK, MAJOR, USA
B.S., United States Military Academy,
West Point, New York, 1978

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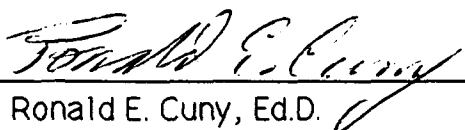Approved for public release; distribution is unlimited.
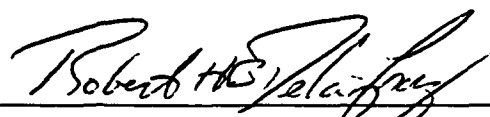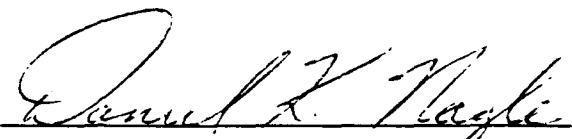
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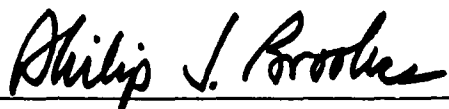
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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the United States Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

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ABSTRACT

SPIRITUAL LEADERSHIP: DOES THE SPIRIT MOVE YOU? by Major Michael D. Slotnick, USA, 112 pages.

This study explored the role of the human spirit in interpersonal influence. It explored the Bible and other theological writings for insight on human spirituality, the potential for influence among people and the manner in which influence might occur. The study revealed that models which predict spiritual influence among people were not supported by existing literature. Findings suggest the human spirit is potentially an asset and liability to the exercise of leadership. The study also suggests possible relationships between the human spirit and mental faculties such as intuition, wisdom, conscience, willpower, memory, and decision-making.

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CHAPTER 1

INTRODUCTION

Background Information

The Problem Setting

The intangible process. Senior leadership in the United States Army (defined as "the art of direct and indirect influence and the skill of creating the conditions for sustained organizational success to achieve the desired result."[1]) is mostly an intangible process. The Army has analyzed historical examples and developed principles, rules and techniques which serve as a guide for how we should operate as leaders. But these principles, rules and techniques are not absolute. That means the intangible qualities of a leader and intangible aspects of situations will sometimes determine whether or not the techniques we use result in achieving the desired influence and creating positive conditions for success.

Though Army writings explain what the intangible qualities and intangible aspects are, and identify the behavior that characterizes a good leader, the underlying source of our character and the cause of random situations, remain undetermined, which gives rise to some problem areas that cannot usually be predicted and might otherwise be explained as a function of luck or chance.

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[1] U. S. Army, <u>Field Manual 22-103: Leadership and Command at Senior Levels</u>, Washington, D.C.: Department of the Army, 1987, 3.

Problem areas. Why do some leaders fail to achieve the desired influence within their units even though they apply doctrinal leadership techniques? You might argue that any leader who fails to achieve the desired influence, MUST have also failed to apply a proven technique. And for the person who fails to the point of being relieved of his position, we can usually find enough evidence to show that was the case. But each of us has situations in which what we intend to achieve didn't happen. Most times we experience only minor mishaps, but occasionally a major error results. Sometimes we can't pinpoint the cause of failure. When we find the cause, we often cannot determine with certainty how it came about. Hey, "stuff happens!" But we can't always blame it on someone named Murphy.

How do some leaders manage to create conditions that enable success, although they appear to violate doctrinal principles? Sometimes we are able to accomplish our intentions in spite of ourselves. Some of these occurrences can be explained as our troops using their initiative and doing what they believe we would have wanted them to do. But there are times when things work out much to everyone's amazement. And it isn't always just dumb luck.

Why is it that we sometimes say one thing when we mean something else? Perhaps this is a result of poor word choice on our part or a failure to express the correct words in the right manner. But sometimes we can look at someone eye to eye, repeat what we have said two or three times, even tell him to "read my lips," and he still doesn't get the message even though he hears the exact words we use.

All of these problems can be explained in terms of our understanding of communications processes, group dynamics or social psychology. These explanations are probably, usually, normally, most of the time, ... well, at least some of the time, accurate. I don't put it that way to be critical of our methods. I put it that way because we

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have come to accept those explanations over the past ten-to-fifteen years, are comfortable with those explanations, and haven't seen a need to look for other explanations. But because we don't always look beyond those explanations, we don't always know why "stuff happens." "In order to understand what has happened, [we] must know what caused what. In order to have a future impact, [we] must know what will cause whatever [we] want to happen."[2]

Why consider spiritual nature? From Schofield's definition of discipline: giving commands in a manner and tone of voice that *inspires* in our subordinates the desire to either obey or disobey, springs from a corresponding *spirit* in the breast of the commander.[3] Discipline is at the heart of leadership and according to Schofield's definition, our spirit can impact on our state of discipline.

We also find our spirit a factor in our will to fight. It is hard to find the source for *fighting spirit*, but it's easy to identify whether or not a unit has it. "When unit *esprit* is gone, the lights go out and the individual *spirit* fades."[4] As senior leaders, we are arbiters of our *soldiers' spirit* and the individual who instills *organizational spirit* in our units.[5] The spirit we instill in our soldiers often effects their will to fight.

We consider morale to be a key indicator of individual and unit readiness. And we define morale as the "mental, emotional, and *spiri-*

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[2] C.W. Bagnal, Professional Development of Officers Study (PDOS), 1985, 48.

[3] John M. Schofield, "Schofield's Definition of Discipline," from Bugle Notes, Vol 64, West Point, NY: Editorial Staff, Class of 1974, 134.

[4] "Soldiers Fighting Spirit," History of Men in Battle Series, The British Broadcasting Council, narrated by Fredrick Forsyth. Los Angeles, CA: Churchill Films, 1985.

[5] FM 22-103, 4, 9.

tual state" of our soldiers. "High morale strengthens courage, energy, and the will to fight."[6] Napoleon Bonaparte is reported as saying there are only two powers in this world, the *spirit* and the sword; and the *spirit* will always win over the sword.[7] Everyone tries to assess the spirit of his own and the enemy's troops. All effects in the sphere of mind and spirit have been proven by experience: they recur constantly, and must receive their due as objective factors. What value would any theory of war have that ignored them. --- Clausewitz.[8]

These passages from Schofield, Napoleon, and Clausewitz are just some references to how the spirit has been a factor in war and military leadership for many years. I propose that if we can understand more about our spirit, how it operates and what affects it, we can become better leaders of men in battle.

We must continue growing and exploring new ground, so our understanding of human nature will not stagnate. It's too easy for leadership doctrine to be taken for granted, especially at the senior level where most of us can easily conclude that we've been successful up to now and have no need for some new "gimic." What I propose in this paper is not intended as a "gimic" or "new and improved leadership." It is a different perspective on how or why the leadership we have works or doesn't work. I introduce this type of study on the human spirit because if we can understand how it operates, perhaps it can become the first intangible thing we can control.

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[6] U.S. Army, Field Manual 22-100: Military Leadership, Washington, D.C.: Department of the Army, 1983, 304.

[7] Taken from a classroom view graph presentation at CGSC, in C5000, Studies in Low Intensity Conflict, January 1992.

[8] "Excerpts From *On War*," (Princeton, NJ: Princeton University Press, 1976) in the Combat Studies Institute Introduction to Military Theory, Ft Leavenworth, KS: Command and General Staff College, July 1991.

Who are spiritual leaders? Since biblical times, the most influential people in many societies have been those who appear to have a link to God. They are people who inspire us, who lift our spirits; they are people who reach the depths of our souls, who touch our hearts with their words; they are people whose communicative prowess brings thunder from the heavens above. They are activists, preachers, people of the cloth. A few of those people are in the Army. But most are not.

I intended for the lead question to this section to be rhetorical since the term "spiritual leader" usually doesn't bring to mind the picture of a soldier with camouflage paint on his face and a weapon in his hands. So, does that mean Army leaders are not spiritual leaders? From the standpoint of religion and our appointed duties, maybe not. But only because spirituality is often thought of in terms of religion and the nature of God. If we look at spirituality and its relationship to character as part of the nature of man, we can explore reasons for the source of our character. We can understand WHY the process of leadership is so dependent on our application of the attributes of leadership[9] and HOW we influence others to shape their character and create conditions that lead to organizational success.

We understand WHAT the rules, principles and techniques of leadership are. We can support our understanding using the knowledge we gain through sociology and psychology. Exploring WHY and HOW influence is achieved is our next step toward understanding the problems which remain.

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[9] FM 22-100, 44.

<u>Research Question</u>

This study attempts to answer some questions about spirit and leadership. The specific question guiding my research is: How does an Army leader's spirit influence other people, and how is his spirit influenced by the spiritual nature of other people?

Contributing to this question are other questions which also need answers. The answers to what I call secondary questions will help answer the primary research question. Specifically, my research attempted to answer the following secondary questions:

Secondary question one: How do we identify our spirit?

　　1) Which words describe our spiritual nature?

　　2) What is the relationship between who I am and how I act?

Secondary question two: How is spiritual influence achieved?

　　1) What is the process of change?

　　2) How are changes caused by spiritual influence measured?

Hypotheses, Terms and Assumptions

<u>Statement of the hypotheses</u>

I suspected that our spiritual nature could be a factor in the problem areas I identified on the first page. But that was only a feeling I had which wasn't based on scientific evidence or anyone's study. And if our spiritual nature was a factor, I had no idea how it was involved. So I developed the following hypothesis to guide the research.

The hypothesis. An Army leader's spirit influences, and is influenced by, the spiritual nature of other people and organizations

through the distribution of his spirit to others, or a corresponding distribution of another's spirit to him.

My use of the phrase, distribution of spirit, is not meant to imply the spirit has a quantitative limit. It is meant to express the transition of spirit from one person to another. This may result in a qualitative change in the receiving person's spirit rather than a quantitative change in the amount of spirit either person has.

Subhypotheses. In order to explore the way (in terms of how and why) spiritual influence can occur (if it can), I developed three sub-hypotheses.

1) I hypothesized that spiritual influence occurs as a result of the communications process through the transfer of the beliefs, values or attitudes contained by the spirit, from one person to another.

2) I hypothesized that the spirit provides the energy for the strength of our influence over each other.

3) I hypothesized that spiritual influence can occur when two people share common beliefs, values or attitudes, and when one person has more spiritual strength than the other person can resist.

On the other hand, the null hypothesis suggests that there is no spiritual influence among people and the influence, a leader has on other people or the influence others have on him is not a result of spirit distribution from one person to another, but results from other unidentified factors.

Definitions and Terms

This research involved the relationship between a number of different words. I present some of these definitions for clarity and so

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that I can make a distinction as necessary, between their use in this paper and their use in other literature.

Character: "the sum total of an individual's personality traits and the link between a person's values and his behavior."[10]

Spirit: defined as essence; a person's spirit is the essence of his being. Spirit is the animating principle and people are the animated objects.[11] The spirit gives a person life; if a person has a spirit, he is alive and can interact with other people. If the person has no spirit essence, he cannot interact with other people; he is inanimate and essentially dead.

Spiritual: defined here as, by virtue of, or through, the spirit;[12] "spirituality" is the realm of the spirit, which is equivalent to "spiritual nature."

Influence: the ability to affect character, beliefs, or action.[13]

Spiritual influence: defined here as the ability to change the appearance of character by affecting the spirit.

Spiritual leadership: the ability to influence people and create conditions for success through spiritual influence.

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[10] Fm 22-100, 107; The Oxford Minidictionary, 2d ed, by Joyce M. Hawkins, defines character as who a person is, his nature, or the qualities that make him what he is; Webster's Dictionary, 2d College ed, defines character as "a distinctive trait, quality or attribute" or "the pattern of behavior or personality."

[11] Hastings, James. "Spirit, Spirit of God" in the Encyclopedia of Religion and Ethics, Vol XI, (New York: Charles Scribner's Sons, 1928) 785.

[12] Webster's 3rd International Dictionary defines "spiritual" as: 1) as applied to spirit rather than material; 2) relating to the moral feelings or state of being; 3) influenced or concerned with a divine spirit; 4) concerned with religious values . seeking to live in a right relation to God; 5) related or joined in spirit; 6) coming from the intellectual mind as contrasted with an animal mind; 7) having to do with spirit beings. (Springfield, MA: Merriam-Webster Inc. 1981) 2198.

[13] The Oxford Minidictionary, 259.

Soul: our physical self; the combination of elements which form our flesh, blood water, bones, organs etc.

Relationship between spirit and character: Spirit and character are related but not the same. They are different in that character represents those qualities which I demonstrate, sometimes because of who I am, but also because of the forces (physical, social, psychological, some of which may be spiritual) acting on me. Spirit is the essence which defines me, regardless of what my actions are in any particular situation. Both my character and my spirit can be described in terms of qualities, traits, and attributes. Viewed from the perspective of the five senses they are probably indistinguishable. And if you compare the theological definition of spirit I've presented with the Army's definition of character, you find that spirit is a subset of character. But the difference is an important one with respect to this study.

The difference is that character includes two things: first, the true beliefs, values, and attitudes which generate the qualities, traits, and attributes that identify a person's spirit (where "true" indicates "what he really is"); second, the misleading beliefs, values, and attitudes which generate qualities, traits, and attributes that we demonstrate as a result of internal or external influence (where "misleading" indicates "what he appears to be, but isn't"). Spirit includes only the true beliefs, values, and attitudes.[14]

The ability to distinguish between the two comes through what we realize through our intuition, where intuition is "the power of

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[14] As the reader, you may disagree with this distinction between character and spirit. I developed it by comparing the Army definition of character with the theological definition of spirit. I apply this distinction to later analysis.

knowing without reasoning or being taught."[15] Through my spirituality I can identify data which is inconsistent with what my senses and my brain tell me. I can identify behavior which is "out of character" and "read between the lines" to determine true intentions.

The term "inner character" is sometimes used in biographical research to identify beliefs, values, and attitudes we have that are not noticeable to those who watch us. In this paper that term is considered a subset of the spirit as the part of who we are that nobody sees. It is exclusive of what I have defined as character because it has no link to observed behavior.

Secularity: of or relating to things of the natural world as opposed to [spiritual] things.[16] I've chosen to exclude church and religion from the definition because sometimes religious things can also be considered secular when they involve rituals or practices outside the parameters of "acceptable" worship. I put acceptable in quotes because churches, religions, and sometimes churches within religions, determine what is "acceptable" worship by their members and often consider other practices as secular -- created by people for reasons not substantiated by their understanding of God's ways. For example, worshiping images of Jesus Christ or the Virgin Mary may be considered a spiritual matter by one church because of who/what those images represent. Another church might call that a secular practice in

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[15] The Oxford Minidictionary, 266.

[16] Webster uses the words, [of or relating to "church and religion"] instead of "spiritual."
     I found one writing on "secular spirituality," in which the author identified characteristics as: of this world only, with claim of agnosticism to after-life; reality contact would be with God in all dimensions and depth experience goes from awareness through scientific consciousness, and then into spiritual consciousness; awareness is dependent on understanding the natural world around you and having scientific objectivity as a standard

contradiction to the second commandment in the Bible forbidding image worship.

Assumptions

First assumption. All interactions between people can be reduced to some manner of verbal or non-verbal communication.

This assumption addresses interactions which occur between two people who are within sensory range of each other as well as when two people are separated beyond that range and interaction occurs through conscious or subconscious thought. I made this assumption in order to test the basic hypothesis; under this hypothesis, the means of distributing my spirit to you in order to influence you is through the communicative process. Under this assumption, I do not require the intervention of God or the use of some kind of special magical power to influence you.

Second assumption. A spirit (noun) exists, inherent in a person's character.

This assumption is alluded to by Army doctrine as discussed in the section *Why consider spiritual nature ?* on pages three and four. It is an assumption accepted by people of Judeo-Christian faith; the research shows this as evident in their writings. Humanity's nature is also considered a spiritual one by other religions such as Islam, Buddhism, and Hinduism. Because there cannot be spiritual influence without a spirit, it is a necessary assumption for this study.

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of proof. Dominic George, "Secular spirituality as an antidote to religious fundamentalism," *Journal of Dharma*, 15, (Apr-Jun 1990), 174-175.

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Current State of Research

<u>General</u>

To my knowledge mankind's spirituality has not been studied using modern empirical methods. The <u>Encyclopedia Britannica</u> made reference the work of Swedish scientist Emanuel Swedenborg who attempted in the 1700's to find relationships between the spiritual and physical that could be expressed in mathematical terms.[17] But even though he had a strong scientific background, I found none of his works showing empirical techniques applied to spirituality. His writings on spirituality were essentially philosophical in nature.

Most of the literature to date is found in theological and philosophical publications. The volume is extensive. Starting with the "Holy books," then on to the <u>translations</u> that have been made of those works in the past 2000 years, and continuing with the <u>commentaries</u> on those translations, the type of writing has progressed beyond the stage of <u>analyses of the commentaries</u> to the point of doing <u>studies of the analyses.</u> Not all of them are on spirituality, but the majority of those that do cover our spiritual nature, focus on our relationship to God. This is probably due to the extensive research in psychology and the social sciences which already provide explanations of our internal and interdependent workings in metaphysical terms.

Writings about humanity's unique spirituality and the relationship between people in terms of that spirituality has only recently increased. A few 20th century authors have devoted sections of their work to this aspect of spirituality. But my review of manual and au-

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[17] <u>Encyclopedia Britannica</u>, Vol 17, Chicago, Il: Encyclopedia Britannica Inc., 1984, 855.

tomated research systems[18] indicates the 1980's mark the beginning of works concentrating on this topic.

A multi-disciplinary approach.

The concept of spirituality has been introduced in the health care field as a dimension which should be examined as part of comprehensive health care. In an article by Farran et al.[19], authors categorized the progress of study about the spiritual dimension as being at an entry level of theory development. At this level, representatives from each major field of study (Philosophy, Theology, Physiology, Sociology, and Psychology) have come to a consensus on terms, definitions and relationships that may be used to conduct spiritual assessments of a patient and delineate appropriate methods of psychomedical intervention. I have joined the research at this stage, accepting a theological definition of man's spiritual nature, adapting their models and exploring that nature with a focus on the potential for influence among people.

Spirituality In U.S. Army Doctrine

Army leadership doctrine Field Manual 22-100: Military Leadership and Field Manual 22-103: Leadership and Command at Senior Levels address spirituality of people and organizations, but in a purposefully neutral manner. This neutrality does not minimize the Army's concern for the spiritual well-being of its people and organiza-

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[18] Theological Abstracts; ERIC: Educational Resources Information Center, Silver Platter 2.01; InfoTrac: Information Access Company, Magazine and Newspaper Indices, Version 7.05.

[19] Carol J. Farran, George Fitchett, Julia D. Quiring-Emblen and Russell Burck, "Development of a Model for Spiritual Assessment and Intervention" in Journal of Religion and Health, 23, 3, (Fall 1989): 185.

tions. It reflects a policy of non-attribution by Army doctrine to the spiritual doctrine of any particular religion. The Army has taken the conscious step to refrain from incorporating into doctrine any statements that may be construed as partial to any particular religious belief.[20]

The Army's neutral stand in religious matters is also a result of Supreme Court decisions made in the 1970's about government funding for religious programs. To ensure governments do not become involved in the "establishment of religion," the Supreme Court developed what became the Lemon test. Under this test any program aiding a church-related institution must have an adequate secular purpose; these programs must have a primary effect that neither advances nor inhibits religion; government must not be excessively entangled with religious institutions in the administration of such programs.[21] This decision makes the Army wary about publishing official writings which may appear to take a position on spiritual issues.

Other Doctrinal Manuals. Many of the Army's cornerstone field manuals[22] also address the human spirit, usually within a section covering leadership requirements for those who must implement the doctrine. Most of the focus within Army manuals is not about man's spirit

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[20] M.A. Anastasio, "Religion and Leadership Doctrine" a draft Memorandum For TheDeputy Commandant, USACGSC, Ft Leavenworth, not dated. (I obtained this unpublished paper as a statement of position on the subject of "spiritual leadership" by the Center For Army Leadership as the proponent of FM 22-103.)

[21] Richard E. Morgan, "Lemon v. Kurtzman," Encyclopedia of the American Constitution, Vol. 3, New York: MacMillan Publishing Co., 1155-1156.

[22] A cornerstone manual is the base document for each area of Army doctrine; they are commonly refered to as the "100 series" manuals. Some examples of cornerstone manuals are: FM 100-5 Operations; FM 25-100 Training the Force; and FM 5-100 Engineer Combat Operations.

in general, but about the warrior spirit necessary for combat leader-
ship. This is probably a result of the Professional Development of Of-
ficers Study (PDOS) completed in 1985, which identified warrior
spirit as the foundation for officer professional development.[23]

Delimitations

The focus of this research was on the potential for spiritual
influence among people. Our relationship to God is considered but not
analyzed. The spiritual nature of organizations was not addressed.
Discussions about specific paranormal occurrences are not included in
this study, but some theories, which may be considered as based on
paranormal activity, are included in the research. Theological litera-
ture was limited to the Bible and works related to Hebrew and Chris-
tian perspectives. Psychological literature was limited to basic
Freudian theory on our identity and select theories related to issues
raised by theological data.

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[23] John C. Bahnsen and Robert W. Cone, "Defining the American Warrior
Leader," Parameters, (December 1990) 25.

CHAPTER 2

LITERATURE REVIEW

Review of Books

Theological Writings, General Comments

The majority of theological books refer to man's spirituality as only part of their overall content. These usually have small sections of anywhere from a paragraph to a chapter about man's spiritual nature.

The writings I've used are from 2 to 2000 years old and though not all are current thought, their influence affects modern research. I consulted several of the Holy books[1] during the course of research, but only referenced passages from the Christian Bible.

Newer books considered in this research are generally of two types: The first type provides a detailed discussion from the author's perspective written to convince the reader rather than merely inform. At times the author emphasizes his conclusions with quotations from the Bible as the authority for his conclusions. Most times the scriptural passage he uses is appropriate for the conclusion; the danger is that sometimes specific text from a passage may be applied out of

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[1] Despite a Christian bias, I've attempted to consider the Bible from an academic basis, without specific consideration for its "inspired" origin.

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context.[2] These authors offer unique perspectives which, though not representative of the mainstream, are thought provoking. The second type provides a more balanced, informative and less argumentative discussion of the issues.

Review of Guides to understanding the Bible.

I used the concordances[3] specifically to identify uses of the word "spirit" in the Old and New Testaments of the Bible. I considered primarily those passages where the Bible contained the Hebrew word "ruah" to communicate what has come to be interpreted as "breath," "spirit," or "wind" and those passages where the Greek word "pneuma" is used to communicate what has come to be interpreted as "spirit" (and Holy Spirit). Of the passages which contained these two words ("ruah" and "pneuma"), I isolated those which gave some indication about the working of "ruah" or "pneuma" in or among people. A list of the passages I considered along with a list of those I isolated is given in the Appendix to the paper.

By comparing word counts in the two concordances, and the frequency with which select words from the original languages were translated (by different groups of scholars a couple hundred years apart), I determined that the specific words I was looking for would have consistent meaning in the versions of Bible I used to research the nature of human spirituality.

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[2] This is not usually an intentional effort to deceive the reader; it is an expression of the author's understanding and application of that understanding to a different situation. The problem arises when the application of this understanding is not in context with the meaning of the original passage he uses. Mistakes like these are sometimes made by other authors as well, not just theologians. In cases where I quote specifically from a version of the Bible, I have referred to the context of the original passage.

[3] Robert Young, Analytical Concordance to the Bible, London, England: United Society for Christian Literature, Lutterworth Press, 1939. James Strong, Strong's Exhaustive Concordance of the Bible, Iowa Falls, IA: World Bible Publishers, 1986.

The Theological Dictionary of the New Testament (TDNT)[4] ex-
plains uses for the Greek word "pneuma" as pertains to New Testament
writing. It also shows a relationship between the use of "pneuma" in
the New Testament and the use of "ruah" in the Old Testament.

TDNT clarifies the distinctions between the several interre-
lated words which affect our understanding of spirituality as ex-
pressed in the Bible. It explains how "pneuma" was often used simi-
larly as "psyche" (soul) when acting as a principle of life and states
that a person who is "pneumatikoi" (spiritual) acts under the influence
of the Divine Spirit as opposed to someone who is "psychikoi" (soul-
ish), who acts under the influence of "the world." Influence of "the
spirit of this world" is theologically interpreted as the influence of
Satan. This relationship between "pneuma" and "psyche" indicate that
use of the word for "soul" ("nephesh" in Hebrew and "psyche" in Greek)
may also give information about our intangible nature and the reasons
why influence occurs between people.

Hasting's Encyclopedia of Religion and Ethics[5] discusses the
Hebrew word "ruah," the Greek word "pneuma" and provides references
to Islamic, Hindu and Buddhist concepts of spirit. It provided the def-
inition of spirit used in this paper and background information on the
Hebrew concept of a unified spirit-flesh-soul, which contributed to
the contextual understanding of the term "ruah" in Old Testament
writing.

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[4] Geoffrey W. Bromiley's translation of Gerhard Kittle and Gerhard Friedrich's
Theological Dictionary of the New Testament, Grand Rapids, MI: William B. Eerdman's
Publishing Co.. 1985, 876-894.

[5] James Hastings Encyclopedia of Religion and Ethics, Vol XI, New York: Charles
Schribner's Sons, 1928.

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Review of My Religion

Helen Keller's religious beliefs and the reasons for those beliefs are explained in My Religion. She explains how the Swedenborgian doctrines influenced her view of her own spirituality and offered insight on the reasons for certain attitudes and opinions.

She describes the forces which influenced her development and provide a unique, quasi-controlled case study on the nature of spiritual influence. She describes her first exposure to the world of language and how she learned the words used to identify tangible items when her lifelong teacher would associate the feel of an item with a touch system spelling of its name. She described what she was capable of "seeing" through what she considered spiritual journeys by using books available in Braille; she used "spiritual assimilation" to identify essential truths from among a whole gamut of second-hand information.[6]

She felt that her life was not hampered by her infirmities. She could differentiate in her own mind the data that came from her limited senses to be consciously processed from the ideas which came to her through her spirit or otherwise "out of the blue." She could "see" in her mind things that are normally considered a result of sensory assimilation, even though she was blind and deaf. She could distinguish colors, shapes and relative sizes; elements of beauty, form and proportion were tangible to her. Music and a concept of rhythm were available to her through her spiritual nature.[7]

The key element of her testimony was her perception of the relationship between the intangible realm of her spirit and the phys-

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[6] Helen Keller, My Religion, New York: The Swedenborg Foundation, Doubleday and Co., 1927, 75.

[7] Ibid., 155.

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ical realm of her soul. She considered her spiritual capacity as dealing exclusively with her soul.[8] From this perspective, her spiritual development was dependent on input from the physical world. She had to develop a "spiritual sense," or frame of reference, through lifelong experiences of the spirit in the same manner that someone dependent on her senses might develop common sense through experience in the physical world. Otherwise it would have been easy for her to mix up dreams with reality, and imagination with contemplation without a spiritual sense that had an understanding of the physical world.[9]

Review of The Bible

The Bible served as a source document for many of the theological writings I used in the research. It provided the contextual setting for passages referred to by any of the writers. Different versions of Bible[10] offered consistent translations of the original language, at least on the meaning of the specific words I considered from it.

The biblical context of words we have come to interpret as "spirit" (Hebrew "ruah" and Greek "pneuma") in modern versions of the Bible, provided preliminary indications of the nature of human spirituality. It presented 687 passages for consideration in this study.

Review of Seductions Exposed, The Spiritual Dynamics of Relationships.

Greenwald referred to the way the human spirit can be influenced by "spirits of the world." He quoted passages from the Bible that

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[8] Ibid., 92.   [9] Ibid., 185.

[10] The Holy Bible: King James Authorized Version, Miami, FL: PSI and Associates, Inc, 1986. James Moffatt, The New Testament, A New Translation, London: Hodder and Stoughton, 1913.

identify Satan as responsible for the operation and influence of "spirits of the world." He gave some examples of the variety of organizational and environmental influences we have to contend with during the course of our daily routines.

It was written as a testimonial of what the author experienced as a pastor of a Christian church and in the manner of an evangelist witnessing with a sincere conviction that he is correct in his assessment of spiritual and soulish forces.[11]

Greenwald's work was the only one that discussed in any detail the intangible aspects of the soul and presented examples based on his personal experience of how "soulish" influence is possible between people. His discussion sought to explain the intangible qualities of leaders and intangible aspects of situations which influence us.

Review of The Incredible Human Potential.

Armstrong's book is similar to Greenwald's. It contains most of the same discussion on spiritual influence, but it goes into much greater detail in describing the human spirit and its activity.

His theory of human spirituality is that the spirit functions like a computer which records our every thought and emotion, allowing God to know everything about us and "inspire" us to perform beyond our human limitations. He offered an interpretation for the purpose of creation which established a frame of reference for his position on spirituality.

One area of interest was the discussion on the work of the "spirit of the world," who Armstrong also identified as Satan. He quoted the same scriptures as Greenwald did but emphasized the magnitude of Satan's influence on our spirits. His writing states that

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[11] Gary L. Greenwald, Seductions Exposed: The Spiritual Dynamics of Relationships, Santa Ana, CA: Eagles Nest Publications, 1988.

what we have come to identify as human nature is the result of Satan's influence on our spirits.[12] And he suggests that our spirit is subject to strong influences by other spiritual beings as well.

Review Of Periodicals And Journals

Introductory Comments

Some of the periodicals and professional journals used in the research are discussions of the analyses of previous research. When possible, I consulted the original research. In several of the articles, the authors presented the conclusions of previous researchers and the applicability to their position. Other articles provide a fresh analysis of this subject.

The Review

"Fides and cognitio in relation to the problem of intellect and will in the theology of John Calvin." [13] is a discussion of the issue raised by the relationship between "will" and "intellect."

Muller's quotations from Calvin's writings indicate our human nature is driven by our spirituality. These quotations identify the concept of "intellectualism": where the intellect (essentially the mind) dominates our soul and causes us to apprehend through thought, a vision of who and what God is; it also presents the concept of "voluntarism": where the will (essentially our emotions) dominates the soul and drives us toward cleaving to God as the highest object of hu-

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[12] Herbert Armstrong, The Incredible Human Potential, Pasadena,CA: World Wide Church of God, 1978, 148.

[13] Richard A. Muller, "Fides and cognitio in relation to the problem of intellect and will in the theology of John Calvin," Calvin Theological Journal, 25, (Nov 1990), 207-224.

man love.[14] These two concepts parallel two modern psychological concepts of how people evaluate data, i.e. We evaluate data according to a process of thinking or feeling and each individual has a preference for the process he uses.[15]

This article offers insight to the question about why people sometimes behave "out of character." Muller discusses the reasons why intellect would prevail over the will, why intellect might direct the execution of our will, and why the intellect might acquiesce to the desires of the will, all as a part of decision-making process. It offers theological explanations of how "love" and "sin," as traits of our nature, can cause us to do or not do what we would normally (according to our character).

Review of "Development of a Model for Spiritual Assessment and Intervention" [16] The authors present a multi-disciplinary model for making individual spiritual assessments and for identifying stages where health practitioners could treat a patient's spiritual needs using a perspective from any of the five major areas of study (philosophy, theology, physiology, psychology, and sociology). The authors offer a definition of the spiritual dimension and discuss two models they developed in order to show how/when an assessment of a person's spiritual well-being can be integrated with other methods to provide a more comprehensive means of restoring the person's total health.

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[14] Ibid., 211.

[15] Otto Kroeger and Janet M. Thuesen, Type-Talk, New York: A Delta Book, Published by Bantum Doubleday Dell Publishing Group, Inc, 1988, 31.

[16] Carol J. Farran, George Fitchett, Julia D. Quiring-Emblem, J. Russell Burck, "Development of a Model for Spiritual Assessment and Intervention," Journal of Religion and Health, 28, 3, (Fall 1989), 185-193.

Their definition of spiritual dimension focused on individual's spiritual nature as a function of searching for universal truths and is similar to that of Hegel who considered the activity of the spirit, its search for knowledge, as the way the spirit determines its identity at any stage along the continuum of development.[17]

Earle Fox considered the spirit as more of a passive essence, describing our "spiritual core" as made up of whatever we put at the center of our lives upon which we depend for our integrity, identity and sense of well-being.[18] My impression is that he considered our spiritual nature a result of the person's activity as compared to the person's nature being a result of the spirit's activity as described by Hegel. Farran et al. focused on correlating a person's activity with their spiritual nature to make a health care assessment.

Review of Government Publications

Several U.S. Army publications focus on warrior spirit and the intangible aspects of leadership, specifically creating conditions for success in units and achieving influence.

Review of Field Manual 22-100: Military Leadership

This manual provided several items basic to my research. First, it gave me some of the definitions I presented in Chapter One as the basis for analysis in Chapter Three (e.g. character and courage). Also, the manual's explanations for the communications process con-

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[17] Georg W.F. Hegel, Lectures on the Philosophy of World History, Cambridge, England: Cambridge University Press, 1975, 48.

[18] Earle F. Fox, "The Spiritual Core of Experiential Education," in The Theory of Experiential Education, Boulder, CO: Association for Experiential Education, 1985, 100.

tributed to my development of two subhypotheses. FM 22-100 stress-
ed the importance of understanding human nature as essential to good
leadership and linked spirituality with human nature through its dis-
cussion on the subject of esprit and morale. The manual defined "mo-
rale" to include the "spiritual state" of the individual and expressed it
in terms of how a person feels at a particular point in time. Morale is
an aspect of the "human dimension" of leadership; it is a dimension
which all military leaders must understand and which is affected by
everything a leader does. The manual doesn't specify the make-up of a
person's "spiritual state" but it presents a person's level of morale as
a function of how well his hierarchy of needs is satisfied. The manual
defines "esprit" to include the spirit, soul, or state of mind for an or-
ganization; it is the overall consciousness of the unit. [19]

Review of Field Manual 22-103, Leadership and Command at Senior Levels [20]

FM 22-103 addresses what the intangible aspects of leader-
ship are that influence people and create conditions for success. This
manual sets the stage for the study of spirituality by senior leaders
by assigning responsibility to the senior leader for spiritual well-be-
ing of both individuals and units. A former Chief of Staff for the Army
also asserted that the Army, through its leaders, should assist sol-
diers in their spiritual development. [21] It simultaneously showed me

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[19] U.S. Army, Field Manual 22-100, Military Leadership, Washington, D.C.:
Department of the Army, 1983, 51, 228, 304.

[20] U.S. Army, Field Manual 22-103: Leadership and Command at Senior Levels,
Washington, D.C.: Department of the Army, 1987.

[21] Edward C. Meyer, "Leadership: A Return to Basics," Military Review, Vol 60,
(July 1980), 8-9.

the limit of what the Army as an institution of government was will-ing to promote in terms of the spiritual development of its people. The focus of Army spiritual development is to develop leaders who will demonstrate characteristics emanating from a warrior spirit.

One note from a related Army publication is that the need for this type of spirit (the warrior spirit) is due to the Army's require-ment for adherence to military values, because those values are use-ful toward accomplishing military missions. The Army's purpose for developing this type of spirit has no correlation to a particular reli-gion or an institutional desire to produce military leaders that can si-multaneously qualify for sainthood.[22]

General Taylor introduces a concept he calls the "X-factor" to account for the leader's ability to inspire superhuman performance of their followers. It's "elusive, undefinable, and probably unteachable" but the final obligation for the ideal officer is to acquire, and in time, demonstrate possession of it.[23]

Summary of Literature Review

There are two basic positions about what our spiritual nature is. First, the spirit is the source of our identity and the cause for the behavior others observe which determines how we are characterized; second, the spirit is the record of our identity which keeps track of what we learn or experience during the course of our life. The first reflects the ancient Hebrew understanding of our spirituality as an

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[22] U.S. Army, Training Circular 22-9-3: Leader Development Program, Mili-tary Professionalism (Battalion Instruction), Washington, D.C.: Department of the Army, 1986, 10.

[23] Maxwell D. Taylor, "A Do-It-Yourself Professional Guide For The Military," Parameters, 10, 4, (Dec 1990).

activating principle and the second is a contemporary position which subordinates the spirit to the other components of a human being (physical, psychological, social).

Several authors acknowledge a relationship between our spirituality and the other aspects of the human system. The relationship can be viewed through the use of models showing the spirit's relationship with those other aspects. Current research is focused on the individual as a system, but doesn't explore the relationship or interaction between the spirit of one person and another.

CHAPTER 3

RESEARCH DESIGN

Introduction

In this chapter, I identify the scope of the research and explain the methodology used to explore the thesis question, "How does the Army leader's spirit influence other people," and simultaneously, "how does the spiritual nature of other people influence an Army leader?" I analyzed existing literature in its historical setting to understand the writer's concept of spirituality in order to compare it with contemporary explanations about spiritual influence.

I also attempted to answer the questions, "What identifies our spirit?" and "How is spiritual influence achieved?"

To answer these questions I considered the following hypotheses. An Army leader's spirit influences and is influenced by, the spiritual nature of other people through the distribution of his spirit to others or, a corresponding distribution of another's spirit to him. Spiritual influence occurs as a result of the communications process through the transfer of beliefs, values, or attitudes contained by the spirit. The spirit provides the energy for the strength of influence people have over each other. Spiritual influence is possible when two people share common beliefs, values, or attitudes and when one person has more spiritual strength than the other person can resist.

Subject Areas Considered In The Research

From major fields of study. I analyzed those writings which address our spiritual nature and the intangible workings of our mind and body. This included works from sociology, theology, psychology, physiology and philosophy with emphasis on theological writings. Psychology provided basic theories on personality development and physiology provided evidence on the way our brains function. This study also included data from U.S. Army doctrine as it pertained to uses of the word "spirit" with a focus on the identification of "warrior spirit" within the Army officer corps.

Scope of Spirituality. The emphasis of this research was to identify any influence among people as a result of interaction between people's spirits. My goal was to explain how our spirit operates, how it influences other people, and how is it influenced by other people. I considered spiritual influence as having both a limited and unlimited realm. The limited realm is confined to sensory contact between people. The unlimited realm extends beyond sensory range to include the influence due to thought or feelings.

Aspects of Army writing. I studied Army leadership doctrine for discussion on spiritual involvement in aspects of influence and creating conditions as pertains to senior leaders (field grade and above); I also considered doctrine that applies to junior leaders.

I considered military articles and papers which discussed the spiritual side of leadership with emphasis on "warrior spirit" and the proposed methods for developing that spirit within the U.S. Army officer corps.

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Methodology Overview

The analysis is organized into 3 sections. I start in the first section with the two models of our individual spiritual nature developed by the multi-disciplinary study, then adapt them to explore the potential for spiritual influence among people based on the models. In the second section, I present and discuss examples from the biblical writings which illustrate some aspects of influence on our spirituality. In the third section, I present and discuss issues raised by other theological writings concerning influences to our spirit.

Section One

I present the two models developed by the health care field to understand the relationship of spirituality to other components of the human system. Subsequently, I adapted them to consider how their "unified" and "integrated" approaches to the spiritual dimension might explain the nature of spiritual influence.

After finding that these models could not explore the hypothesis about spiritual influence through the distribution of spirit, I continued the analysis by studying select theological writings in detail.

Section Two

Process. I reviewed the Old and New Testament biblical writings for indications on the nature of human spirituality, the factors which affect it, and indications of whether or not spiritual influence could occur among people. I used concordances for the Bible to identify the passages where specific Hebrew and Greek terms for the word spirit were used. I applied explanations from a theological dictionary and encyclopedia of the Bible in order to understand the passages in their appropriate literary setting.

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Explanation of criteria used to identify spiritual influence. I accepted that in order for spiritual influence to occur, the target of influence has to accept changes to their own spiritual make-up. This change is identified by comparing a particular subject's spiritual make-up at times of pre and post influence and can be categorized according to the values, beliefs and attitudes which give the person his identity. I used those three qualities because the spirit's identity is not a function of observed behavior, even though observed behavior may be evidence of spiritual influence. In order to separate out the misleading qualities of character, from the true qualities of character (which is the spirit), it made sense to me that the real measure of spiritual influence should be the degree which a person internalizes values, beliefs or attitudes which he didn't previously have or were weaker than they are now. It made sense to me because our values, beliefs and attitudes act as our frame of reference when we react to the forces which attempt to influence us.

Because we are only motivated to act by what we care about or believe in,[1] and because what we care about and believe in define our spirituality,[2] the influences which affect our behavior do not necessarily result in a change to our spiritual make-up. Since people have the freedom to choose the values, beliefs, and attitudes which identify their spirit, the criteria I used to identify spiritual influence requires the target of influence to accept changes to his spirit.

Section Three

In this section, I considered other theological writings for indications about the nature of the human spirit and indications whether

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[1] Based on Webster's definition and discussion of "motive," p 929.

[2] See discussion on *Relationship between spirit and character*, p 9 of this paper.

or not the distribution of spirit could occur among people. I found examples in these writings of factors which impact on the potential for spiritual influence and attempted to associate theological explanations about spirituality with explanations of the same occurrences from the fields of psychology, physiology, sociology, and philosophy. I used the same criteria for spiritual influence, that the target must accept changes to his values, beliefs, or attitudes, when analyzing the data in this section.

CHAPTER 4

ANALYSIS

Section One

Overview of Section One

In this section I present and discuss existing models of spirituality within and among human beings. I analyzed the utility of these models to explain the hypothesis that an Army leader's spirit influences, and is influenced by, the spiritual nature of other people through the distribution of his spirit to others, or a corresponding distribution of other's spirit to him.

Since these models were not able to explain how spiritual influence could occur, I developed subhypotheses to propose how spiritual influence might happen, the process of change that would occur, and the forces which would bring the change about.

Establishing Models of Spiritual Influence

Basic individual models. The two models presented by the multi-disciplinary study are set up for the purpose of explaining relationships between spirituality and the other components of a total hum. n system.[1] The integrated model presents the spiritual dimension as a distinct component of the total human system. The spirit

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[1] Carol J. Farran, George Fitchett, Julia D. Quiring-Emblen and Russell Burck, "Development of a Model for Spiritual Assessment and Intervention," in *Journal of Religion and Health,* 28, 3, (Fall 1989), 187.

Figure 3-1

The Integrated Approach

SPIRITUAL | PSYCHOLOGICAL
SOCIOLOGICAL | PHYSIOLOGICAL

The Unifying Approach

SPIRITUAL
PSYCHOLOGICAL | PHYSIOLOGICAL
SOCIOLOGICAL

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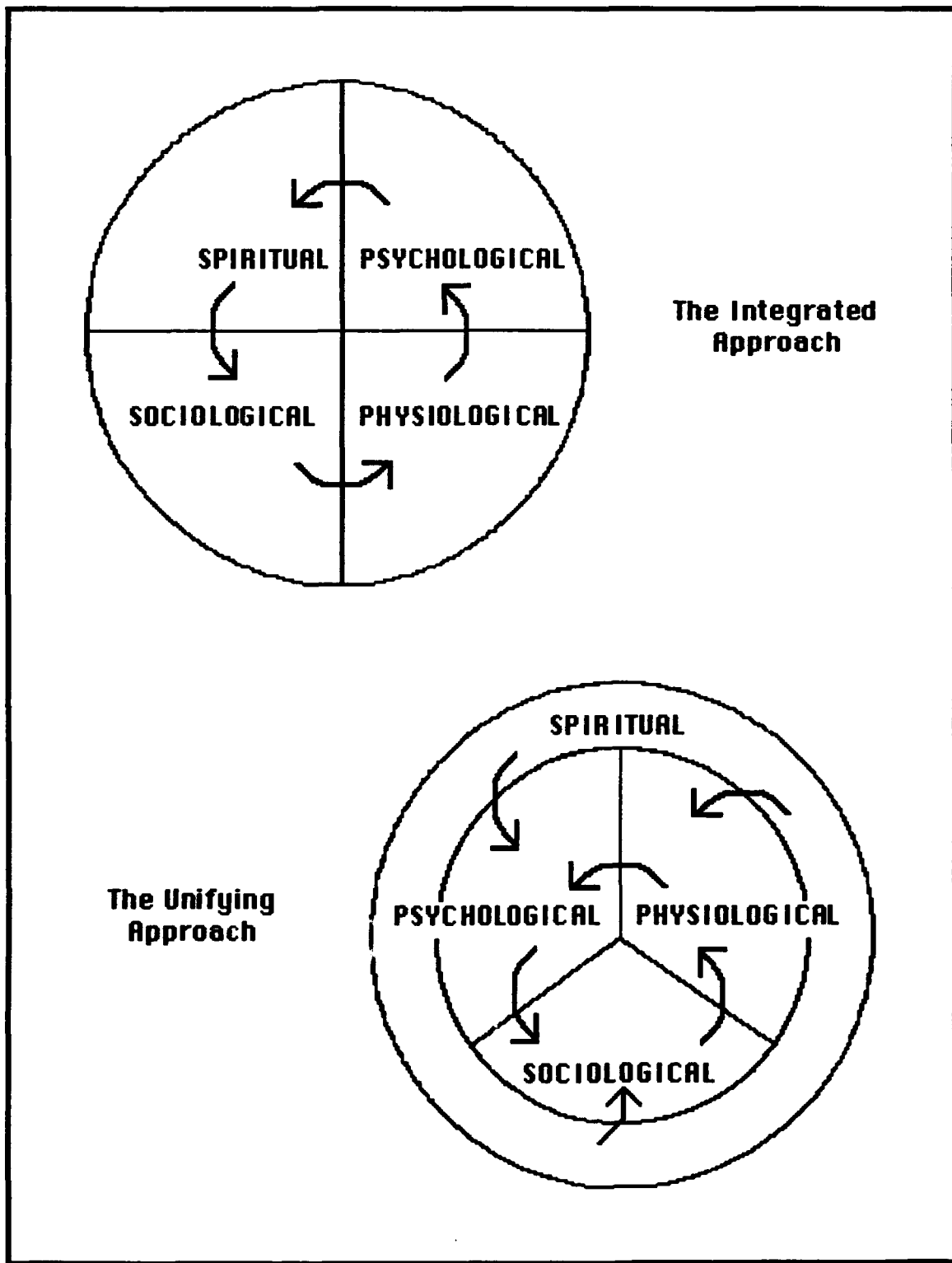
preserves its independence from the body and could continue to operate, so-to-speak, while the body is dormant as, for example, in sleep.[2] The unified model describes the spiritual dimension as the "overarching perspective" which unifies all components of the total person. This view considers the human as a spiritual-physical union, rather than an immaterial spirit in a physical body.[3] (See Figure 3-1)

The impact of the spiritual dimension is a function of how any of the seven major categories of data which form the spiritual dimension of each person, alter the psychological, emotional and physiological health of either person. The seven categories of data are

1) Belief and meaning, which includes philosophy of life, and a self-assessment of spirituality. It also includes attribution of blame for the illness a person experiences.

2) Authority and guidance, which associates people with the source for their beliefs, and acts as their spiritual reference point. Also, it looks at the authority a person vests in his physician in comparison to that reference point.

3) Experience and emotion, which considers the background for religious experiences and the feelings associated with those experiences. It considers the impact of illness on those experiences and the resulting emotions.

4) Fellowship, which addresses the network of shared faith among people and whether there are complementing or competing interests that could help or hinder recovery from illness.

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[2] Geoffrey W. Bromiley, Translation of Gerhard Kittle and Gerhard Friedrich's Theological Dictionary of the New Testament, Grand Rapids, MI: William B. Eerdman's Publishing Co., 1985, 883.

[3] Richard L. Gregory, "Theology and Mind-Brain Identity," In The Oxford Companion to the Brain, Oxford, New York: Oxford University Press, 1987, 771.

5) Ritual and practice, which considers the religious rites and practices that are part of people's lives and the degree to which they continue those practices while suffering from a particular illness.

6) Courage (hope) and growth, which looks at sources of courage or hope for enduring beyond illness, and the degree of stability in a person's life with regard to the path of spiritual development.

7) Vocation and consequences, which considers the impact of the spiritual dimension on a person's daily life, and the degree to which illness impacts on vocational activity. [4]

Considerations from each discipline. Theoretical perspectives from each of the fields of study guide the medical assessment for people with spiritual problems. Theology helps the practitioner understand a person's beliefs about his acknowledged Higher Being. Philosophy broadens the practitioner's understanding of a person's beliefs by looking at his logic and consistency. Physiology helps the practitioner comprehend the interactions among body, mind and spirit that could affect a person's health. Psychology helps the practitioner understand emotions and mental processes with application to the role spirituality may have in their expression. Sociology helps the practitioner understand the ramifications of group dynamics on spiritual beliefs and practices. [5]

Analysis of the basic models. Farran et al. developed the basic models to assess the involvement of an individual's spirituality with other components of the human system. However, the models do not facilitate an investigation of spiritual influence as a result of spirit distribution between people.

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[4] Farran, 190,191. [5] Ibid., 188.

Figure 3-2

Adapted Model of the Unifying Approach

Adapted Model of the Integrated Approach
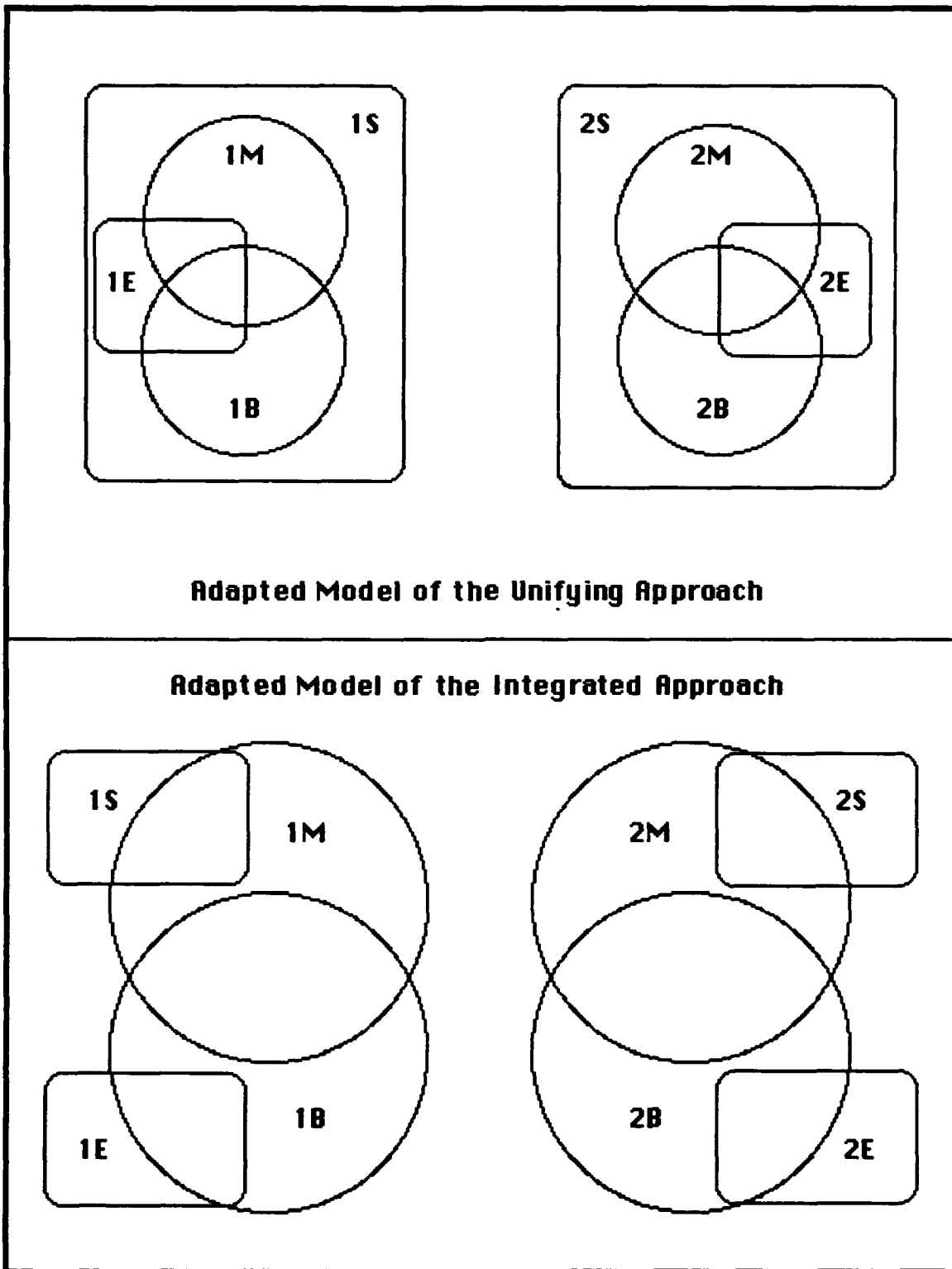
Figure 3-3

But the categories of data that make up the spiritual dimension according to the models offer insight on a person's beliefs, values, and attitudes that could be involved during situations when spiritual influence may occur. For example, the category on authority and guidance could offer insight on why people who act as mentors are able to influence our beliefs and attitudes. This category predicts they can only be our mentors if we look to them for guidance. My criteria for determining spiritual influence limits their effect to the changes we authorize.

Application of Adapted Models. To show spiritual influence between people, the models must account for more than one person. So, I adapted the models to consider interaction of the spiritual dimensions of two people. The "unifying approach" is shown in Figure 3-2 and described below: Person One (1) has psychological (M), physiological (B), sociological (E), and spiritual (S) components; Person Two (2) has the same: (M), (B), (E), and (S). The sociological component (E) is the normative attitudes which each one has assimilated from the groups they have belonged to. The overlap of components shows that while the Mind, Body and Environment interact, the spiritual component is "unified" with other functional components and part of those interactions.

The adapted model of the "integrated approach" is shown in Figure 3-3 and described below. Both persons one and two have the same psychological, physiological, sociological, and spiritual components. The overlap of components shows that the spiritual component acts as its own functional part of an "integrated" system. The difference between the integrated model and the unifying model is that the integrated model allows for the possibility of independent and separate relationships between the spiritual component and any other component, while the unifying model predicts the spiritual component

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to have simultaneous involvement with any or all of the other three.

Not shown in either model is the (environmental) setting in which their interaction takes place, which is separate from the socio-logical component of the human system. The effects of the setting on influence that may occur between people wasn't discounted. I've taken the position that any impact it might have is already accounted for by one (or more) of the components in the model.

Analysis of the Adapted Models. Considering the theoretical fields of view, Figures 3-2 and 3-3 predict the for potential spiritual influence of the spiritual dimension on either Person 1 or Person 2 as follows:

1) From a psychological standpoint, the unifying model pre-dicts the potential for spiritual influence when two people exchange thoughts, emotions, or experiences through verbal communication (or when one person contemplates previously shared thoughts, emotions or experiences); this would occur as a result of 1(S) and 2(S) involve-ment in the Person 1(M) to/from Person 2(M) communication. This suggests the automatic involvement of the spiritual component; even if there were no influence occurring, the spirit would have to verify its own identity in the face of new information or completely ignore the new information.

The integrated model allows for the possibility of spiritual influence during verbal communication except for the case when de-layed contemplation occurs. Any influence during delayed contempla-tion, would be Mind to Spirit of one person only. You could argue, how-ever, that the reason for delayed contemplation is because of the residual spirit distributed during the original communication. But without knowing how, or if, residual spirit distribution occurs, you couldn't support that claim with any certainty.

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2) From a physiological standpoint, the unifying model predicts a potential for spiritual influence as a result of the internal activity of a person's mind, body and spirit through indirect non-verbal communications, to include physical contact between people; this occurs as a result of 1(S) and 2(S) involvement in the Person 1(B) to/from Person 2(B) interaction. If spiritual influence occurred as a result of physical contact, the unifying model might explain procedures such as "laying on of hands" as person to person spiritual influence.

The integrated model doesn't predict this potential for spiritual influence except as a result of "mindreading," if it is possible for that to occur. It only predicts influence by a person's spirit on his own body.

3) From a sociological standpoint, the unifying model predicts the potential for spiritual influence when either of the two people belong, or used to belong, to the same group or society. This means that the potential would always exist within organizations or at reunions of all types; this occurs as a result of the 1(S) and 2(S) involvement in the Person 1(E) to/from Person 2(E) interaction.

The integrated model doesn't predict that possibility unless the 1(S) and 2(S) components acted as conduits for the influence. It only predicts influence by a person's spirit on his own (E) component

If we consider that the (E) component in reality only exists as a subset of the (M) component, then the potential for spiritual influence in the 1(E) to/from 2(E) interaction should not be more than that predicted by the 1(M) to/from 2(M) interaction. It should only be possible when two people share normative attitudes in either model.

4) From a theological standpoint, both the unifying and integrated models predict the potential for isolated 1(S) to/from 2(S) influence, through some unknown manner of contact between two person's spirits.

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5) The seven categories of data which make up the spiritual dimension are useful to evaluate the relationships between the components of the human system and the category of spirit that can be influenced. To be useful for Army leaders, these categories of the spirit should correlate to the beliefs, values, and attitudes that generate behavior characteristic of someone with a "warrior spirit." This study did not attempt to determine what these beliefs, values and attitudes are.

I introduced the Adapted Multidisciplinary Models to try and predict situations or conditions when spiritual influence could occur among people. But these models only predict the possibility of influence occurring, without indicating when or how. The view presented in the multi-disciplinary study limits the spiritual dimension to the realm we perceive through conscious thought. To consider how and why we unknowingly influence each other, we cannot impose this limitation. So I determined that although the models predict the possibility that my hypothesis may be valid, they are too limiting and cannot explain the way influence might occur.

Hypotheses for the manner of influence

In order to explore a manner of influence, I expanded the basic hypothesis to consider a method of spirit distribution, the source of energy and process of change that would result.

Method of spirit distribution. Following my initial assumption that all interactions between people could be reduced to some form of communication, I hypothesized that the spirit emanates from us as a "catalogue"[6] of our true identity during the course of any interaction

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[6] Webster defines "catalogue" as a list of things exhibited, p 222; I use it figuratively to conotate a description of the beliefs, values and attitudes which identify the spirit.

among people. This catalogue of the spirit serves as the identity of our spiritual nature and clarifies the relationship between who I am and how I act. (See secondary question one, page 6.) And as a result of this emanation, it has the potential to influence another person's spirit or character. Although not audible from a sensory perspective, the catalogue's contents can be intuitively perceived and contains a description of beliefs, values, and attitudes of the person's spirit. The catalogue contains, but isn't limited to, what biographical researchers have termed as "inner character."[7] The catalogue exists whether or not the leader is speaking, but it becomes most apparent when he communicates a verbal message. It is part of what a person projects when speaking, besides the transmission of a string of words, or a scenario of body movements.

In order to address one of the variables which impact on the potential for influence, I concurrently made a hypothesis on an origin of strength for this method of spirit distribution and a process of change that would occur if spiritual influence is successful.

Source of energy. I hypothesized that the spirit serves as a source of energy and determines the strength of influence we have on the spirit of other people. This hypothesis addresses part of the question about the process of change that could occur in situations where spirit is distributed. (See secondary question two, page 6.) The stronger our spirit is, the greater probable influence we have over other people, whether on purpose or not. In this manner, the "power of our personality" indicates our "strength of spirit." The "power of personality" is an indication of our ability to influence, in that it is likely to

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[7] Joan Kofodimos, "Using Biographical Methods to Understand Managerial Style and Character," <u>The Journal of Applied Behavioral Science</u>, Vol. 26, No 4, 456-457.

cause influence even if that were not our intent. If we have a strong desire to influence another person, we can use the "power of our will" to achieve influence. Our willpower also indicates the "strength of our spirit" as a defense against influence by others. In the case where our spiritual influence is unintentional, our will power would not be active, but the receiver's will power would have to be in order to accept the influence.

Process of change due to spiritual influence. I hypothesized that our spirit operates in a manner of "wavelengths." The impact of our spirit on another person depends on whether or not we share a common "wavelength." This hypothesis ties together the questions about what identifies our spiritual nature and the process of change that would occur in the event of spiritual influence. (See secondary questions, page 6.) Commonality for the "wavelength" refers to the content of the catalogue in the terms that describe our spirit. Spiritual influence causes change to the spirit of the person influenced; the amount of change is proportional to the strength of the influence and specific to the spiritual "wavelength." "Wavelength" is used in this hypothesis from the same standpoint as it is used in electronics. Just as there must be a common wavelength for the receiver to pick up a transmission, there must be a similar belief, value or attribute between two people in order for there to be spiritual influence between them. Also, as an electrical transmission can carry information on different wavelengths simultaneously, one person's spirit can carry different elements of the catalogue simultaneously. (See Figure 3-4.)

Measuring Change Due to Spiritual Influence

Because spirit distribution under these hypotheses can only be detected intuitively, the method for measuring change as a result of

Figure 3-4
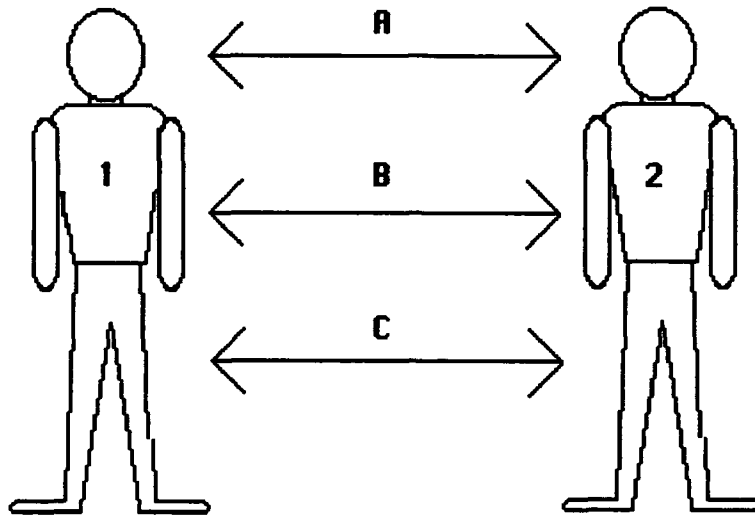
Line A represents the verbal message, carried on audible wavelengths by the volume of speech and the sound of words which can be detected by a listener's ears. Line B represents the non-verbal message, carried by the light waves (or particles#) which can be detected by an observer's eyes. Line C represents the spirit catalogue, carried on an intuitive wavelength by the strength of the sender's spirit, which can be perceived by another spirit.

In non-verbal situations, only Lines B and C occur; C may generate an imaginary A in the mind of the receiver. In a phone conversation, only lines A and C occur; C may generate an imaginary B in the mind of the receiver. In written correspondence only C occurs; C may generate an imaginary A and/or B in the mind of the receiver.

Light has been scientifically observed to act as both a particle and wave. Although it may ultimately make a difference in future studies, I do not make a distinction here.

influence must be able to indicate influence of a person's beliefs, values, or attitudes over a period of time. This could be done by using a survey mechanism. The type of questions used on the survey could be based on the seven categories of data which make up the spiritual dimension according to the multi-disciplinary model, or based on the beliefs, values, and attitudes that are characteristic of the ideal military leader. For our purposes in the Army, they should be based on the beliefs, values, and attitudes of the ideal military leader. This is primarily for specificity but also because the seven categories of data are oriented on the relationship between the spiritual dimension and other components of the human system, rather than the spirit's relationship with other spirits. I did not develop a survey for this purpose because I wanted to determine first if there was any conclusive support for the occurrence of spiritual influence.

The basis for the hypotheses

Overview. The primary basis for proposing those specific hypotheses on the method of spirit distribution, source of energy and process of change comes from three perspectives. The first is the Old and New Testament perspectives using the word for spirit, "ruah" and "pneuma." Another perspective comes from theory about the communications process and the third comes from persuasion theory.

Biblical perspective. The Hebrew term "ruah," contained in the Old Testament, has been consistently translated in English to mean breath, spirit or wind. "Ruah" was translated in the King James (Authorized) Bible[8] as breath (27 times), spirit (232 times), and wind (83

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[8] James Strong, <u>Strong's Exhaustive Concordance of the Bible</u>, Iowa Falls, IA: World Bible Publishers, 1986, 191, 1301,1302, 1581 .

times). "Ruah" was translated in 19th century English to mean breath (90 times), spirit (232 times), and wind (90 times)[9] in the English Bible which was published in 1885, 274 years after the King James version.[10] More recent Bible versions follow the same usage pattern.

The ancient Jews considered the spirit, "ruan," to be the principle of life, a life sustained by breathing; they also considered it a life-force, given from God to both man and animals,[11] enabling man to experience life on earth. God's spirit was the force behind what we now sometimes call "Mother Nature," responsible for both beauty and calamity.

If spirit operates in a manner similar to breath or wind, then the "catalogue of our identity" I hypothesized would be carried every time we speak at least as far as we could be heard (in a literal rather than figurative way; see The Bible, Proverbs 11:13, 14:29, and 15:4,7 where utterances from the tongue serve to expose the nature of our spirit).

Communications Theory. When we communicate, we send a message containing words or symbols which represent the thoughts or feelings we wish to convey. The content of the message is carried by the audio sounds or video image we compose and the context of the message is set by our tone of voice and bodily movements. In the

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[9] Robert Young, "Index-Lexicon to the Old Testament," in the Analytical Concordance to the Bible, London, England: United Society for Christian Literature, Lutterworth Press, 1939, 41.

[10] Encyclopedia Britannica, Vol. 2, Chicago, IL: Encyclopedia Britannica Inc. 1984, 891.

[11] New World Translation of the Holy Scriptures, NewYork: Watchtower Bible and Tract Society, 1981, 1462; also, Geoffrey W. Bromiley, Translation of Gerhard Kittle and Gerhard Friedrich's Theological Dictionary of the New Testament, Grand Rapids, MI: William B. Eerdman's Publishing Co., 1985, 879.

Army, we've come to accept that choice of words, physical gestures and the look in our eyes, affects the way someone feels about what we communicate.[12] We have also realized that the subtler forms of communications can have the most influence because they occur without conscious analysis or editing by either party.[13] And the frame of reference formed by our human nature acts as a filter through which we see and hear. Our uniqueness causes each of us to see and hear things differently.[14] In business as well, effective administrators know that everything they say or do affects their associates, and their true self will, in time, show through.[15]

When I looked at the technical aspects of sending and receiving audio-visual information, and the impact of our personality on the process, I decided that if spiritual influence could occur as part of routine interactions among people, it would happen as a function of the communications process and have to be put in terms explainable through the established sciences (physical, social, psychological), in order to be tested empirically in this or future research. This is why I hypothesized that the process of spiritual change would be in a manner similar to that of electrical theory with influence a function of the strength of signal (spirit of the sender), the wavelength (content) of the transmission (catalogue), and the receptivity (willpower) of the listener to the wavelength of the transmission.

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[12] U.S. Army, Field Manual 22-100, Military Leadership, Washington, D.C.: Department of the Army, 1983, 46.

[13] Ibid., 189.

[14] Ibid., 191.

[15] Robert L. Katz, "Skills of an effective administrator," Harvard Business Review, Vol. 52, No 5, (Sep-Oct 1974) 92.

Persuasion Theory. According to persuasion theory, both per-
suader an persuadee are responding to forces inside and outside them-
selves. Influence occurs as a result of persuasion efforts, much of
which happens unconsciously, and happens as a result of inherent mo-
tivations in the persuadee that are aroused by "forces" operative in
the communication situation.[16] During the process of persuasion,
words or symbols in a message carry information that function as a
stimuli; they simultaneously provide the receiver a basis for evaluat-
ing content and emotion, while making a judgement about the commu-
nicator and an esthetic response to style.[17] If this theory is accurate,
then my hypothesis about the method of spirit distribution could ex-
plain the instinctive judgement receivers makes about communica-
tors as part their reaction to persuasion efforts. Additionally, my hy-
pothesis about the spirit as a source of energy could explain the
"forces" operative in the communication situation.

Section Summary

The basic models of spirituality were designed to evaluate the
spiritual dimension for individuals only and required adaptation to ex-
plore the potential for spiritual influence among people. The adapted
models allowed us to conclude that the potential for influence exists,
but they could not explain how it would occur. The seven categories of
data which make up the spiritual dimension according to the original
models, cannot be used as part of the continuing investigation because
they are oriented on the spiritual dimension's relationship with the

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[16] Kenneth E. Anderson, Persuasion: Theory and Practice, Boston, MA: Allyn and
Bacon Inc., 1971, 5, 149.

[17] Ibid., 131.

other components of the human system, not on the potential influence a person's spirit has on the spirit of others.

I used my understanding of the biblical context of spirituality, communications and persuasion theories to develop three subhypotheses which could account for a manner of spiritual influence. They served to explain possibilities for spiritual influence provided by the models and provide a more specific focus for the continuing research.

Section Two

The goal of this section was to explore the biblical data on spirituality in order to determine what support (if any) exists for any of the subhypotheses.

Since the data did not support any of my hypotheses about spiritual influence through the distribution of spirit, discussion in this section focuses on the secondary question, "How do we identify our spiritual nature?" and related issues.

Presentation of biblical writings on "ruah."

Overview. Of the 232 instances where "ruah" is translated as spirit in the English Bible, most of them explain the activity of God in the world to include within and among mankind. There are some instances when "ruah" has been translated as "mind" in English, but in most cases, "mind" is translated from the Hebrew word for heart, "leb." This indicates that we presume spirituality and mentality are separate human functions for purpose of translation in the English Bible. There isn't a direct translation of the words mind or brain from the original Hebrew because the Jewish writers of the Old Testament considered spirit (as the source of wisdom) and heart (as the source of emotion) to be the generators of psycho-emotional activity.

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I found 32 examples from those 232 instances, which indicate something about the nature of the human spirit. These examples show the nature of the relationship between our spirit and psychological or physiological functions.

Psychological. The majority of the 32 examples show a correlation between what the Jews considered as spiritual and we today would consider as psychological aspects of our nature. Some examples are presented below with reference to their location in the Bible.

In Genesis 45:27, there is a story of how Jacob's spirit began to revive after he heard news that his son Joseph was alive.[18] It wasn't the news, but his realization and belief that it was true which caused his spirit to improve. When he first heard the news, he didn't believe it and was emotionally numb to the news. But when he saw proof, it convinced him to believe the news was true. In essence, his mind and the decision to accept the news as true, caused his spirit to revive. (There is also an example in Joshua 5:1, of how bad news caused the Caananite King's spirits to diminish when they believed the coming of the Israelites would result in their downfall.)[19]

In Exodus 28:3, Moses receives directions for making special clothes for Aaron the priest. The directions call for select people who have been given a specific "spirit of wisdom" to make the clothes. The implication is that the spirit of wisdom within the minds of those select people is needed in order to understand the full meaning of the directions which they must follow. An ordinary clothes maker was not suitable for this special job.[20] I equate the "spirit of wisdom" in

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[18] The Holy Bible: Authorized King James Version, Miami, FL: PSI and Associates Inc, 1986, 20. (Hereafter KJV)

[19] Ibid., 90.   [20] Ibid., 34.

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this story to what I've seen today as the need for a "frame of refer-ence" in the mind of anyone we give instructions to. If you give mili-tary orders to someone who doesn't have a "military mind," he probably won't have a clue what it is you are saying much less what you want him to do.

In Exodus 35:21, there is a story about how the willingness of the Hebrew people to contribute to the construction of a meeting tent was a result of their spirit being willing to contribute.[21] The implica-tion here is that the state of a person's spirit, manifests a corre-sponding feeling in the heart, and motivates a person to perform acts of kindness (or malice).

In Numbers 5:14, a God gives Moses guidance on how to handle a situation where a "spirit of jealousy" causes a man to doubt the faith-fulness of his wife, even though there doesn't appear to be reasonable suspicion for the feelings based on his wife's activity.[22] The implica-tion is that a spirit of jealousy, originating outside the person, can impact upon the person's spirit. Whether this "spirit of jealousy" just pops into our mind or is a thought (like an idea) that is intuitively ob-tained through communication with another person, we don't know. Because God gives the priest, as judge, a way to prove the truthfulness of this "spirit of jealousy," it seems that the man has no way of deter-mining it on his own. He has to rely on God to reveal the truth.

This story parallels the way thoughts seem to come and go from our minds, especially while we are alone and under no apparent influence. Parts of Helen Keller's writing corroborate this view.

In 1 Kings 10, the story is told about the Queen of Sheba's visit with King Solomon in which he told her everything she was thinking or feeling;[23] none of the things he conferred to her from her own spirit

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[21] Ibid., 38.   [22] Ibid., 57.   [23] Ibid., 142.

were things Solomon could have known without the spiritual intuition to discern them. This suggests that the spirit can determine feelings and thoughts generated by the heart and mind of another person.

Physical. In Judges 15:19, there is a story about how Samson's spirit was diminished due to thirst but was revived by drinking water. This story implies that our spirit can be affected for better or worse by how well hydrated we are.[24] In a similar story there is an example of how the spirit is affected by our state of hunger. An Egyptian found in a field was taken before King David, who instructed that he be fed before questioning so that his spirit would return to him as he appeared to be near death (1 Samuel 30:12).[25] Proverbs 18:14 relates that a man's spirit can help him overcome bodily illnesses and that a "wounded spirit" was a difficult burden to bear.[26]

In Ecclesiastes 11:5, there's a lesson about how difficult it is to understand how God works; this difficulty is compared to the lack of understanding that the Jews of that time had about the working of "the spirit within the bones of the belly."[27] Transposed to modern times, when we are learning a great deal about the workings within the womb of a pregnant mother, this example suggests that we can come to know more about the working of God (as a spirit).

The importance of this implication is that through science we may come to understand God and the spiritual world, which we currently view as separate and distinct from science and the physical world. While it seems that science and technology shape history by enabling us to do new things each day, several writers have expressed the philosophy that (the) spirit ultimately guides the history of the

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[24] Ibid., 106.   [25] Ibid., 124.   [26] Ibid., 252.   [27] Ibid., 260.

world (Georg Hegel in <u>Lectures on The Philosophy of World History</u>, Mahatma Gandhi in <u>All Men Are Brothers</u>, Albert Schweitzer in <u>Philosophy of Civilizations</u>, and M.L. King in <u>Stride Toward Freedom: The Montgomery Story</u>). If the latter is true, then there should be a correlation between the laws of science and the laws of spirit. By learning more about one we should be able to learn more about the other. Perhaps we will learn that while laws of science govern the physical world, laws of spirit govern the social world.

Discussion of the issues relating to the biblical examples

From the examples of Jacob and the Caananite Kings, it appears that our spirit can be influenced by receiving and believing good and bad news; but these examples suggest that influence of a person's spirit may be induced by our own mind and not as a result of influence from another person.

Discussion of the example of Jacob. The Jews considered the spirit as an integral part of their identity. They considered "ruah" as the seat of their emotions and intellect, as well as the force behind their will to act.[28] This consideration supports a unified approach to examining our spiritual nature because it implies that the spirit generates the emotional responses which affect us both physically and mentally. Accordingly, we could explain Jacob's response by saying that although Jacob's spirit did respond when the received he news about Joseph, his spiritual make-up wasn't changed; instead a value or attitude which makes up Jacob's spirit was touched when he believed the news; this generated his emotional response. The love Jacob felt for his son Joseph caused him to be sad while he believed Jo-

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[28] <u>Theological Dictionary</u>, 879.

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seph was dead; finding out that Joseph was alive caused his spirit to generate the feeling of happiness. The love for his son, which was a value within his spirit, was unchanged; at least there is no indication of change. This explanation is also consistent with our understanding of character development, which occurs over long periods of time and is evidenced by behavior consistent with intrinsic values.[29]

One theory is that the spirit is a completely passive essence in the brain that records all thoughts and attitudes; it serves as a mold to preserve our memory and identifying physical features. It records every quality, attribute or trait (good or bad) that we develop in our lifetime.[30] This theory views the spirit as a built-in computer with access to our mental and physical faculties, but totally independent of the body for its existence. It doesn't think or feel for itself and is subject to the influence of God (as a spirit) or Satan (also a spirit); it has no interaction with the spirituality of other people.

This theory supports a position that the spirit is constantly under influence, relative to the amount of input the person is receiving at any one time. But it doesn't indicate that the influence results from another person. It only allows for influence by the different components of the human system or by a spiritual being from outside of the body.

From this perspective it's really not accurate to use the analogy that spirit operates like a computer. There is no part of a computer that is independent of every other part except for maybe the housing the computer comes in. Every part has to be told how it relates to other parts in order to be functional itself.

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[29] FM 22-100, 127.

[30] Herbert W. Armstrong, The Incredible Human Potential, Pasadena, CA: World Wide Church of God, 1978, 81 and 86. Also, Georg W.F. Hegel, Lectures on the Philosophy of World History, Cambridge, England: Cambridge University Press, 1975, 44.

But because the analogy isn't accurate doesn't mean the underlying theory isn't accurate either. In fact, Armstrong's description is similar to the way Helen Keller viewed her own spirituality. She considered herself as existing within a spiritual and material world simultaneously and felt that her spirituality was dependent on the material world for its reference or else the information her spirit recorded would have no meaning to her.[31] She accepted Swedenborg's statement that "all things thought and done are inscribed on the whole man, and appear as if read in a book when they are called forth from the memory, and as if presented to sight when the spirit is viewed in the light of heaven."[32] In a similar manner, Armstrong described the human spirit as the nonphysical element of humans that records each person's life history, every thought and feeling. It cannot see, hear or think of its own accord; it depends on the eyes, ears, and brain for those functions.[33]

The example of Jacob doesn't support my hypothesized method of spirit distribution or else hearing the news would have caused the change to his demeanor. But it took Jacob's believing the news for his demeanor to change. There is some support for the spirit as a source of energy for spiritual influence, but only for self-influence, which gives no support to any hypothesized process of change caused by another person's spirit.

Discussion of Caananite kings example. The case of the Caananite kings is harder to determine. There is no evidence to indicate

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[31] Helen Keller, My Religion, New York: The Swedenborg Foundation, Doubleday and Co., 1927, 185.

[32] Ibid., 62.

[33] Armstrong, 72.

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that they had fear of any people, prior to the arrival of the Israelites. I could propose that prior to the Israelite arrival, the Kings' spirits contained the attribute of courage which was overcome by a fear of the Israelites. I could argue that over time the news of ruthlessness which typified the Israelite conduct of battle and the reports that Israel had God on their side, "struck fear" into the spirit of the Caananite kings. But you could also argue that the fear which they experienced was always there. It just took the influence of a particular situation to bring it out.

There have been a couple of studies which indicate that every person has a threshold of courage which can be eventually overcome by fear,[34] even though other writers propose that the threshold can be raised through discipline and training.[35] There is probably not enough information in this case to determine whether or not the kings' spirits were changed to have a quality of cowardice from that of courage given the indication that development/change to the spirit occurs over long rather than short periods of time.[36]

Relationship of spirit to displays of courage. This case brings up an important point about courage. We consider courage to be a trait of character essential to the military leader; cowardice indicates a character flaw.[37] But is courage a trait which describes the spirit? Remember the relationship I discussed between character and spirit. Character includes those attributes which are true of the spirit as

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[34] Lord Moran, Anatomy of Courage, Garden City Park, NY: Avery Publishing Group Inc., 1987, 61-65.

[35] Roger H. Nye, Challenge of Command, Wayne, NJ: Avery Publishing Group Inc., 1986, 82-84.

[36] M Scott Peck, The Road Less Travelled, New York: Simon and Schuster, 1978, 284

[37] FM 22-100, 108.

well as the misleading attributes deduced from observed behavior (See Chapter 1, page 9). So courage could be both an attribute which describes the spirit, as well as a misleading attribute deduced from observation.

An important point to remember is that courage is not the same as fear. Fear is a common feeling among soldiers which, in different situations, may be easily overcome, or cause a noticeable hesitation to act.[38] Courage is not the absence of fear. It is the ability to act as you believe you should in spite of fear.[39] To act as you should doesn't always mean doing something. There are plenty of circumstances, especially ethical dilemmas, when not doing something is an appropriate action which also requires courage.

Hesitance to act when you should can be viewed as cowardice perhaps, but it may also be the result of "soulish transference"[40] from another person which would strengthen a person's fear to the point of disabling. A sociological perspective of this phenomenon is that all people who exist together are subject to "inter-living" or "cogwheeling" through life, influencing each other's character and accompanying behavior simultaneously. Through "inter-living," all people are able to

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[38] S.L.A. Marshall, Men Against Fire, Glouster, MA: Peter Smith, 1978, 65,71.

[39] FM 22-100, 138.

[40] Gary L. Greenwald, Seductions Exposed: The Spiritual Dynamics of Relationships, Santa Ana, CA: Eagles Nest Publications, 1988, 69-100. The concept of influence through the soul came up during this study as an alternative explanation for some of the issues which are hypothesized as due to spiritual influence. It is a concept that has support in the biblical writings but is not addressed in detail as part of this study. It supports the null hypothesis in this study since it accounts for the influence among people through interaction of the souls rather than spirits of people.

project their attitudes and draw one another toward believing and/or acting as the other would.[41]

There is a story in the Bible (Deuteronomy 20:1-8) [42] about how God advises Moses not to take in battle anyone who has a faint "heart" out of concern that the faintheartedness could be passed to the other men. There is no indication in this story that a person' spirit ("ruah") has any part in causing fear in another person's spirit. I concluded that by using the word for "heart" ("leb") instead of the word for spirit, the author was attributing our vulnerability to fear to our soul rather than our spirit. Even though the spirit was considered the seat of emotions, it would not have been the cause of fear unless the spirit was inherently coward. In this case the person would be afraid of practically everything and qualify for psychological diagnosis as extreme paranoia. In other words, he would be considered dysfunctional as opposed to cowardly.

Using the criteria for identifying spiritual influence (Chapter 3, page 31), I submit that in order to determine whether or not a person is truly courageous, we must observe him, or at least consider reported observations of him, over an extended time. How long is extended? I'd say it is at least long enough to have more than one observation of him. Because it's also possible for a coward to act courageously and earn our misplaced trust. Perhaps we could withhold final judgement on an observed coward's courage until he has had a second chance to display his courage. Especially since it is only one (though a major one) of several characteristics which identify Army

[41] James MacGregor Burns, Leadership, New York: Harper Colophon Books, Harper and Row Publishers, 1978, 78,82.

[42] KJV, 80.

leaders as having a "warrior spirit."[43] A demonstrated pattern of either courage or cowardice is a better indicator of the attribute which makes up a person's spirit than a single event. But that is a call which in combat each leader has to make for himself.

The preceding comments indicate that although the state of our spirit may affect our display of courage, our display of courage is not the result of spirit distribution from another person.

Relationship of spirituality to mental faculties. Another deduction from the examples is that the spirit is involved in the mental faculties which enable us to understand some concepts and not others. The source of wisdom according to the Hebrew authors of the Bible is God. Several passages from the Bible indicate that spirit and wisdom have some correlation and the Hebrew authors of this work were inclined to attribute this correlation to God.[44] Luther proposed that the human spirit gives us the capacity to relate to that which is beyond ourselves, and take hold of that which is otherwise invisible and eternal.[45] I didn't find any evidence to support a different theory from physiological or psychological writings.

This theory about our spirit has strength as a theological position, but it does require a leap of faith to accept because it isn't easily proven and it involves a process that we don't completely understand. There are some who consider the ability to deal successfully with

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[43] C.H. Bagnel, <u>Professional Development of Officers Study (PDOS)</u> Washington, D.C.: Office of the Chief of Staff, 1985, Annex J, p2.

[44] Based on a number of biblical passages; 1 Kings 4:29, 5:12, Job 32:8, Daniel 1:17, 2:21 are specific examples.

[45] Lee E. Snook, "Holy Spirit and Man's Spirit," <u>Dialog</u>, 23, (Spring 1984), 109.

things we don't understand as an example of genius.[46] In order to act on faith over matters you don't fully understand, and have confidence in a positive outcome, it would seem that your faith is placed in someone/something of greater capability than yourself. Whether it turns out to be an example of genius or foolishness is a judgement we usually make in hindsight. The problem we get into when we act "on inspiration," is that the results we expect may not be the results we anticipated due to purposes beyond our comprehension. So, if we decide to act on faith we have to be prepare to accept the results on faith, regardless of what they are.

In the example where Moses receives instructions on how to make the special clothes for Aaron the priest, I introduced the concept of a "frame of reference" in the mind. The "frame of reference" usually represents a base line of knowledge that we require in order to perform skills related to that knowledge, or to extend our level of knowledge of a particular subject. The need for a frame of reference reinforces the value of using the practice of pre-briefing, which we have found useful in the military. It also supports the statement of our intent, when giving instructions, to try and make the frame of reference for those we instruct the same as our own.

The Bible doesn't always portray God as an active participant in our demonstration of knowledge. In the King Solomon example, the story is written in a manner which indicates that Solomon used his own faculty for spiritual intuition. Granted, the Bible tells how Solomon was granted a "wise heart" with which to judge the people when he first became King (1 Kings 3:12).[47] But the event between Queen

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[46] Omar Bradley, "Leadership," Military Review, 46, 9 (Sep 1966), 51.

[47] KJV, 138.

Sheba and Solomon shows his wisdom without indicating any involvement by God. It implies that Solomon learned to use the gift of wisdom to demonstrate his understanding. And, although Solomon eventually grew out of favor with God, he maintained his reputation for wisdom until his death. (1 Kings 11:41)[48]

The story about Solomon's abilities are such that he would be considered a mind reader today. That is an ability which we often discount as mystical nonsense when modern people claim it. But how many times have you found yourself anticipating what someone else is about to say or do? Don't you ever get the feeling you know what's on someone else's mind? How is it that we get inside the enemy's decision cycle to anticipate his actions? We know that our intelligence enables us to understand and draw conclusions from our past experiences. But what empowers our brain to achieve a level of intelligence?

Current studies on organization and activity of the brain indicate that the mind is dynamic and constantly updating its understanding of the information it receives. The brain extracts information from the environment via sensory organs, then compares the new information with "mental models" based on past experience. The hypothesis is that what we experience as thought may actually be the brain revising these models to accommodate new information. These constantly updating models form our preconceptions for what we contemplate next.[49] The theory that the brain uses specialized compartments for processing separate types of information was found to be

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[48] Ibid., 143.

[49] Rick Weiss, "Shadow of Thoughts Revealed," Science News, Vol. 138, (10 Nov 90), 297.

inconsistent,[50] indicating that the brain is more intercompartmented (or at least has the capability to be intercompartmented) than originally believed.[51]

The same brain research has led to the conclusion that a system within the brain, called an "interpreter," operates outside the realm of conscious awareness with the purpose of constructing theories about our actions and feelings and tries to bring order to the information we contemplate. Dr. Gazzaniga postulated that it works as a separate system within the brain, independent of language processes, and related to our ability to make causal inferences.[52] This "interpreter" enables us to generate hypotheses about our nature, form and modify beliefs, and exercise free will en lieu of performing instinctive responses.[53] It would be easy to assume that this system called an "interpreter" is the sum of our spirituality in action. By equating spiritual function with mental function (as M. Scott Peck has in The Road Less Traveled), we could credit our spirit with the amazing mental faculties we have. But that would limit the spiritual realm to the mind, making our spirit a subset of our mental component and precluding it from influence on the other human systems as predicted by the models. Since the limits or extent of the "interpreter" are not known, it would be premature to assume that it is equivalent to our spiritual dimension. On the other hand, it is possible that the "interpreter" may represent part of our spirituality in action.

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[50] Michael L. Posner, Steven E. Peterson, Peter T. Fox, Marcus E. Raichle, "Localization of Cognitive Operations in the Human Brain," Science, Vol. 240, (17 Jun 88), 133.

[51] Michael S. Gazzaniga, "Organization of the Human Brain," Science, Vol. 245, (1 Sep 89), 951; also, A.R. Luria, "Mind and Brain: Luria's Philosophy," in The Oxford Companion to the Brain, New York, Oxford: Oxford University Press, 1987, 489.

[52] Ibid., 947.   [53] Ibid., 951.

Although our understanding of brain organization and function gives an explanation for how we deal with the information at hand, how we can anticipate the expected, and how we make logical deductions, it doesn't explain how we can come to expect the unexpected, or how we assimilate the intuitive which doesn't enter our minds through the senses. An atheistic point of view would propose that "foresight, [as a product of intuition,] is the result of profound penetration into the essence of occurring processes." It would not be a property of a particular type of mind.[54] This view does not support the assertion that an "interpreter" outside the realm of consciousness, enables us to assimilate the intuitive and "see" with confidence what lies ahead in time and space. It would seem to suggest that only conscious, logical reasoning enables us to predict impending events to a measurable degree of certainty.

But the data we have on King Solomon indicates that there is reason to consider, that our ability to assimilate the intuitive results from a spiritual acuity on our part. Consider also the example of the "spirit of jealousy"[55] from Numbers 5:14 and what it suggests about the origination of thoughts. We do a great deal of thinking under conditions where our senses are not consciously active, often by choice, focusing our concentration to avoid distraction. What is the source of those thoughts? What makes the "wheels turn" in our brain? We really don't know. I say we have reason to consider that our mental faculties incorporate spiritual acuity, because science has resorted to intangible analogy for explaining some aspects of brain functioning and because theological writings often associate the mind and spirit.

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[54] James B. Channon, "Preparing the Officer Corps for the 1990's," Military Review, Vol. 58 (May 78), 15.

[55] KJV, 57; see also note 24.

How do we recall the ideas that are stored in our minds? If we apply the theory of spirit operating like a computer to recall instantaneously the information we need, we simplify what scientists have come to believe is an intricate and complicated process.[56] Whether it is an intricate and complicated process in reality, or only seems that way because we discount the historical perspective, we can only wonder.

Recent studies indicate that both conscious and unconscious parts of the mind are responsible for different kinds of memory. The conscious mind performs "declarative" or "explicit" memory tasks such as recall of facts and images; the unconscious mind performs "procedural" or "implicit" tasks such as those contributing to automatic performance and skilled/conditioned behavior.[57] Both appear to be capable of working independent of the other, but both also tend to operate in cooperation with each other. One interesting finding of this study was that implicit memory appeared more reliable than explicit memory under conditions of mental impairment, whether permanent or temporary.[58] This lends credibility to the "gut feel" approach of going with your first instinct. What the researchers found using subjects with normal mental functioning was that if their attention became divided while performing memory tasks, the conscious processes were blocked and unconscious processes led to mistaken recollection.[59]

This data explains a dilemma we sometimes experience while considering information to make decisions, in that the longer we ponder the information, the less certainty we have in the reliability of

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[56] Bruce Bower, "Gone But Not Forgotten," <u>Science News</u>, Vol. 138, (17 Nov 90) 312-314.

[57] Ibid., 312-313. [58] Ibid. [59] Ibid., 313.

the information which supports our eventual conclusion. We end up being less certain of the decision we made rationally than the one we would have made intuitively.

Like the data on courage, the data on mental faculties and spirituality shows that something intangible is involved in those faculties in a manner similar to the ancient Hebrews' view of spirituality.

Results from examination of biblical writings on "pneuma"

Overview of findings. The Greek term "pneuma," contained in the New Testament, has been consistently translated in English to mean spirit or Holy Spirit. It was only occasionally translated as breath or wind. "Pneuma" was translated in the King James (Authorized) Bible as spirit(s) (151 times), and Spirit of God or Holy Spirit (134 times).[60] In the English Bible of the 19th century, "pneuma" was translated to mean spirit (151 times), and Holy Spirit (133 times).[61] The consistency of translation for the word "pneuma" remained even though the 19th century translation was considered a significant revision of the King James version of the New Testament.[62]

Comments on the findings. I reviewed the 151 instances where "pneuma" was translated as spirit(s) for indications of the nature of the human spirit; I relied on the translated difference between "spirit" and "Holy Spirit" to separate those instances where the human spirit would have been considered by the writers as merely a presen-

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[60] Strong's Exhaustive Concordance of the Bible, 1302,1303.

[61] Robert Young, "Index-Lexicon to the New Testament," in the Analytical Concordance to the Bible, London, England: United Society for Christian Literature, Lutterworth Press, 1939, 86.

[62] Encyclopedia Britannica, Vol. 2, 891.

tation of God's Spirit within them. I uid not consider references to "spiritual gifts" as a feature of human spirituality, since those would have been considered as originating with God. I found the majority of the 151 instances referred to what we would today consider paranormal experiences between people and purely spirit beings like demons or angels. I found no evidence from the 20 examples from those 151 instances which indicate something about human spirituality. They paralleled my findings based on Old Testament writing and do not add to our understanding of spirituality. I have listed the relevant Bible passages on the first page of the appendix to this paper.

Section Summary

Evidence from the biblical writings indicate the human spirit can effect psychological and physiological functions. The examples of Jacob and the Caananite kings indicate that believing good or bad news causes a change in a person's morale due to the effect on a belief, value or attitude which makes up his spirit. This example doesn't support my hypothesis about spiritual influence because the effect of believing doesn't change the person's spiritual make-up; the effect only generates an emotional response.

The theory about spirit operating like a built-in computer has some merit from the standpoint of how it records our life history, to include thoughts and feelings we generate and input we receive with our senses.

Fear is a feeling that may be generated by the spirit, but is not received from another person's spirit. Sharing fear from one person to another could be the result of "soulish" influence between people but evidence of this is limited.

Courage is a trait that can be demonstrated because of, or in spite of, fear. Demonstrations of courage may also indicate a person's

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spiritual nature if that behavior is consistent over time. Labeling a person as courageous or cowardly should not be linked to single observations because it is possible for brave people to be overcome by fear and for cowards to act bravely in a given instance. Nor should this linkage depend on taking action since it some instances require more courage not to act.

The spirit is possibly involved in our mental faculties but the relationship hasn't been determined. biblical data supports a leader's use of intent statements and pre-briefings to establish a common frame of reference with his followers. There is reason to consider that displays of wisdom and accurate intuition result from a spiritual acuity on our part because science has resorted to intangible analogy to explain some aspects of brain functioning and even modern theological writings often associate the mind and spirit.

Memory studies lend credibility to relying on first instincts to recall information because the mind is sometimes distracted when performing conscious memory tasks and this can result in mistaken recollection.

Section Three

In this section, I analyze other theological writings on the human spirit in order to determine what support (if any) exists for any of the subhypotheses.

As in section two, the data did not support any of my hypotheses about spiritual influence through the distribution of spirit, so discussion in this section also focuses on the secondary question, "How do we identify our spiritual nature?" and related issues..

Presentation of link to the spirit of nature

Man's relationship to nature. Not represented by either model, but found in some of the literature, is reference to the influence of a spirit of nature, which exists separate from our individual spirit or the spirit of any organization with which we interact. Based on a supposition that the spiritual realm and the realm of Nature are worlds in which all humans move,[63] it would seem that a potential for influence exists as a result of our involvement in either realm. One theological position is that our spirit is simultaneously involved in the spiritual realm (which belongs to God) and the spiritual realm of our natural world (which belongs to God, but has been reposed to Satan.[64] Helen Keller, for example, considered her spirituality the totality of her existence as expressed by Swedenborg's writings. "For man is a spirit; from that he thinks and wills; and therefore the spiritual world is where man is ... every man [is in that world] in the midst of angels and spirits there ..."[65] Like anyone else, she existed in the natural world. But due to her handicaps, she found herself operating more often in what she considered to be the spiritual world. She believed that the most significant obstacle to spiritual development is disbelief that a spirit world exists.[66] She considered people who were totally dependent on their physical senses as spiritually handicapped.[67]

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[63] David Weiss, "The Forces of Nature, The Forces of Spirit; A Perspective on Judaism," *Judaism*, 32, (all 1983), 477.

[64] Based on scriptural passages in the Bible, (John 8:23, Romans 8:5, 1 Corinthians 2:12-13 and 15:45-49), supported by discussion in *Kittle's Theological Dictionary*, 889-890, *The Incredible Human Potential*, 148-149.

[65] Keller, 66. [66] Ibid., 204-205.

[67] One of the main points about spiritual development I found during this research, was that we had to overcome our tendency to seek input from outside ourselves, if we were to develop an ability to "sense" the spiritual world. (See Bibliography: Kelsey, *Transcend:*

According to this position, our spirit is linked to the spiritual realm (by virtue of having been put there by God), and our soul is linked to the natural world (by virtue of being created from, and dependent on, materials contained in the natural world). Greenwald proposed that we are capable of being influenced by both the spiritual and natural worlds; ultimately we cannot be anywhere in this world, without being influenced to some degree by the spirits around us.[68]

Possible influence due to spirit of nature. With our link to the natural world, we can be influenced by "spirits of the world".[69] In the New Testament the distinction between influence of the "spirit of God" and the "spirit of the world" was expressed using the terms "pneumatikoi" (spiritual) or "psychikoi" (soulish).[70] Whenever there is a strong "spirit of the world" present, it can influence and even be transferred to us if we are more "psychikoi" than "pneumatikoi."[71] (See Figure 3-5.) This explanation proposes to account for a variety of feelings which seem to visit us without warning, from which we often have difficulty overcoming. They result in what we perceive as "pressure" to act in a certain manner. It is not surprising that just about anything (thought, feeling, observation, intuition, perception) can be a pressure on us predisposing us to do things one way and not another.[72]

This position also proposes to explain the influence various media have on us: TV, radio, records and tapes; our receptiveness to the messages contained in those media enables us to be receptive to a

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A Guide to the Spiritual Quest, and Thorton, Being Transformed: An Inner Way to Spiritual Growth.

[68] Greenwald, 11. [69] Ibid., 14. [70] Kittle's Dictionary, 891. [71] Greenwald, 11.

[72] U.S. Army, Training Circular 22-90-3: Leader Development Program, Military Professionalism, (Battalion Instruction), Washington, D.C.: Department of the Army, May 1986, 55.

Figure 3-5

Realm
of
Our Spirit

Realm of
Nature

or

"Spirits
of the
World"

Realm of God's Spirit
(All Encompassing)
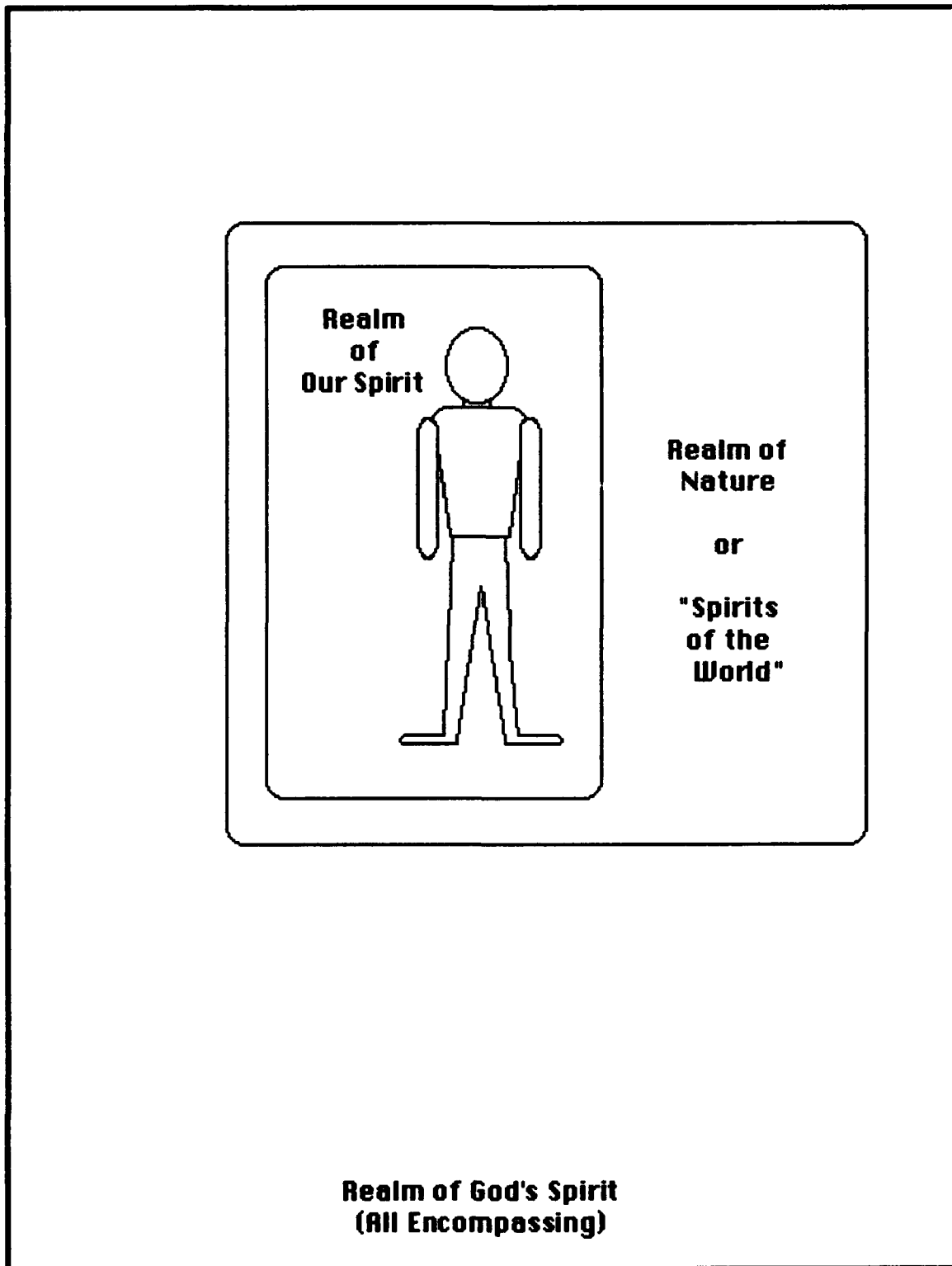
spirit matching the nature of those messages. The position proposes that the way we are subtly influenced by "spirits of the world" is analogous to the way we are influenced by advertisements carried over the media. In other words, just as advertisements can influence us by the power of suggestion contained in their verbal and visual messages, "spirits of the world" can influence us by "suggesting" thoughts or ideas which effect our beliefs, values, or attitudes.

This position also proposes that our link with God is through the "pneuma" of God which enables us to understand things of God.[73] Whereas the "pneuma" of man enables us to know the things of man although this capability of the spirit could also be due to an internal link between our spirit and soul.[74] This position uses creation theory to attribute mankind with a "Godly-type mind" (as a result of being created in God's image), where our ability to think, reason, make ethical choices and decisions as well as develop moral and spiritual attitudes can potentially be similar to God's.[75]

Discussion of our link to the spirit of nature.

Influence of "spirits of the world." The position I presented, that we are influenced by the "spirits of this world" through audio-

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[73] James Hastings, <u>Encyclopedia of Religion and Ethics</u>, Vol. XI, New York: Charles Schribner and Sons, 1928, 788.

[74] Greenwald, 27, in reference to the set of passages in the Bible, 1st Corinthians 2: 11-15, where the author states that the spiritual ("pneumatikoi") man can examine all things, while he himself cannot be examined by just any ("psychikoi" or soulish) man.

[75] Armstrong, 69, in reference to the description in the Book of Genesis 1:26-27, 5:3, and 9:6, based on translation from the Hebrew "demamah" (of like manner or fashion), and "tselem" (resemblence). See Strong, "Hebrew and Chaldee Dictionary," 39, 131.

visual media and our receptivity to "Satan's wavelength" [76] is based on select biblical passages and, for this paper, the personal experience of two different theologians (not considered main-stream). It may be a little hard to believe in modern times because we normally develop explanations based on reason and resist explanations we cannot prove using acceptable methods. Biblical accounts tell of numerous examples of the interaction between men and spirit beings/forces; many of the translations of "pneuma" were about the types of spiritual beings whose existence we cannot verify today. But the fact that there is no "believable" proof for phenomenon like this (unless we believe the reports of paranormal occurrences) forces us to be cynical about whether or not they can really occur.

Raudive voices. In the 1960's, there was extensive research into paranormal voices by a Latvian psychologist Konstantine Raudive. His research compiled over 100,000 recordings of voices using a standard tape recorder (sometimes electronically enhanced). The recorded voices were usually fragmented and ambiguous but in many cases they appeared to be recognizable as deceased people known to one of the experimenters. Against criticisms of the work, a number of engineers and scientists conducted experiments which seemed to validate the claims that the voices were from paranormal sources. These researchers were able to correlate voice prints that appeared to be from the same source as having matching patterns. Their conclusion was that there is *prima facie* (meaning at first impression) evidence that

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[76] Armstrong, 102, based on the biblical passage in Ephesians 2:2 where the author describes [Satan] as the spirit of power of the [airwaves] who is responsible for the conduct of those disobedient to the laws of God.

some of the communications may be from the spiritual world.[77] But I couldn't verify who the scientists were or assess the validity of the tests they ran. To my knowledge, there hasn't been any follow-up research along these lines.

Who are these "spirits of the world"? Armstrong's position on "spirits of the world" supports the conclusion that voices heard by the Raudive experimenters were from the spiritual world. But he would assert that the voices heard by the experimenters were not the spirits of dead people, but the voices of spirit-created beings that exist in the spiritual world. He would reject the position that the physically dead stay alive spiritually and are able to communicate with the living. What he proposes is that these "spirits of the world" who have been around since before the creation of life on earth and have observed history unfold, speak to those who solicit them, and can portray themselves as the deceased relatives of those who solicit them.[78]

Armstrong views "spirits of the world" as operating under the leadership of Satan, whom he considers the "great deceiver" of the entire world and the real source for what we sometimes call human nature.[79] In the Army, we consider human nature as a common set of qualities shared by all human beings;[80] these qualities are the beliefs, values and characteristic traits that identify us to others (by virtue of the definition of character which links those beliefs, values and traits to our demonstrated behavior). Since no two people are ex-

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[77] "Konstantine Raudive," in the Encyclopedia of Occultism and Parapsychology, 3rc Ed., Detroit, MI: Gale Research Co., 1978, 1399.

[78] Armstrong, 145-146, also Greenwald, 115.

[79] Armstrong, 149.   [80] FM 22-100, 136.

identifies an individual human being. Whether these variations are due to the influence of "spirits of the world" or some other factor cannot be determined at this time.

But I would propose that in addition to variations in the set of common qualities among individuals, there have been variations of the common set of shared qualities among different generations of people because humanity's beliefs, values and attitudes have changed over time. Although the changes are subtle in the short term (over decades), over centuries they change significantly. There are also variations due to cultural reasons within generations because societies have different beliefs, values, and attitudes from each other. So the common set of qualities which we associate with human nature are really not so common when you look at people around the world as a whole. This leads me to construct a theory that the various types of "spirits of the world" the Bible presents, could be responsible for the variations in sets of common qualities among individuals. Even though this theory could explain the reason for long term changes in human nature, there is no proof for it or support for it outside of its discussion in this paper.

Relating theological and nontheological views. The relationship between these two views is significant because it addresses the issues: Who am I? Why am I the way I am? These questions are crucial because knowing oneself is a prerequisite to knowing others and, subsequently, knowing and leading others. They are significant as well because understanding human nature is key to understanding war.[81] The Army view assumes that demonstrated behavior is indicative of our true (real) beliefs, values, and traits; it assumes that character

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[81] Ibid., 135.

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equals spirit. It requires us to consider psychological or sociological explanations whenever we act "out of character." Armstrong s view considers the spirit as the source of those true (real) beliefs, values, and traits; it assumes that the difference between character and spirit is a result of acting contrary to our nature due to influences on us of Satan and other "spirits of the world."

Both views are compatible when our behavior is a true indication of who we are. But when our behavior is, or appears to be, a misleading indication of who we are, our interpretation of the reason why determines what we can do to close the gap between who we appear to be and who we are. Under the Army view, we assess that psychological or social "forces" cause us to act "out of character." To correct that behavior, we ask the Division psychologist for help, or go to mental hygiene. The theological course of action has only one option: prayer. In other words, turn to God, since he has authority over these spirits.

It's important to note that even though the Army cannot promote a particular religious position, the Army supports a theological approach by any person to addressing issues of this type. This is because most people believe that God exists in the form of some higher spiritual being who has an explanation for the many events that cannot be explained by reason or science.[82]

Other sources of the voices. There is the possibility that many of the voices reported in the Raudive experiments are from radio or television audio transmissions which are in the air around us constantly and, with the proper equipment to receive the wavelength and amplify the signals, become audible to the human ear. (I have often

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[82] Ibid., 145.

experienced songs "popping into" my mind out of the blue and wondered if they could be from an ongoing broadcast. But if what I experienced was the same thing the voice experimenters recorded, then how was I able to hear what my ears wouldn't have been able to detect? Can audio transmissions in the air around us bypass our auditory system and impact directly on our mind/spirits?) That possibility would explain all but those messages aimed at the personal level of the experimenters.

Among the remaining possibilities is that the voices were imagined or generated by the subconscious of the listeners. Freud would have explained the source as either the "id" or "superego," two of the three systems which make up our personality,[83] and the ones which operate on the unconscious level. Carl Jung, a student of Freud's, espoused the philosophy that all of our life's experiences are recorded in our subconscious;[84] this supports the possibility that voices from the experimenter's past, which lay dormant in the subconscious, are recalled by the experimenter when trying to make sense of otherwise strange recordings. William James would have called this an example of "cognitive unconscious," a result of mental processes that operate outside of our awareness, but influence our conscious thoughts and actions.[85]

The Raudive voices apparently were different than what we usually consider as the voice of our conscience, or the voice of the ideas we bring into consciousness. The voice of our ideas is usually our own voice. We don't consider it "normal" to "hear voices" other than our own. But that doesn't exclude the Raudive voices from being

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[83] Encyclopedia Britannica, Vol. 14, 116.   [84] Ibid., Vol 10, 335.

[85] Bruce Bower, citing writing by William James in "Gone But Not Forgotton," Science News, Vol. 138 (17 Nov 90), 312.

drawn out our subconscious because the James theory indicates that memory of the sound of those familiar voices caused the experimenters transposed the words over the sounds they recorded.

The concept of bringing ideas from the unconscious to consciousness is a process which one author considers as fundamental to the exercise of leadership. The concept is that the leader must induce people to be conscious of what they feel so that they are motivated to act accordingly.[86] The problem for the leader then is to generate conscious feelings in the subordinate which motivate the subordinate to act in a manner expected by the leader. This doesn't necessarily require the subordinate to feel the same way about the task as the leader does, but if the subordinate doesn't feel the same way, or as strongly about the task as the leader does, then the subordinate will probably not act in the expected manner.

From psychology, we believe that what people observe as our personality is generated by conscious, unconscious, or subconscious thought. But the theory that the Raudive voices are generated by our subconscious doesn't address the question of what the source is for our subconsciousness or unconsciousness. It assumes the source to be the mind, based on workings of the brain. If the source of our subconscious is our spirit, then Jung's position that the subconscious records our life's experiences would be consistent with the position that our spirit acts like the memory on a computer, enabling instantaneous recall of any bit of information needed for reasoning.[87] If you equate the mental with the spiritual, then our spirituality becomes the source of our personality. A professor of neuropsychology at the

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[86] James MacGregor Burns, Leadership, New York: Harper Colophon Books, Harper and Row Publishers, 1978, 43-44.

[87] Armstrong, 77.

University of Moscow proposed one view that the brain is only a detector for the mind, with the mind acting as an inner subjective state of consciousness.[88] The brain is merely a device connecting man's existence with objective spiritual reality. This position suggests that the brain is just waiting for something to "pop in" on it.

By attributing the source of our subconscious to our spirit, we could conclude that the sounds in the recordings affected the spirit of the experimenters, causing them to recall from their subconscious the sounds of voices of people, now dead, who they knew while living, instead of voices from "spirits of the world." But in order to be an accurate recollection, the collection of words (or sentence(s)) the experimenters heard should be the same ones that were used by those people who originally spoke them. It is also possible that the experimenters mentally constructed the sentences they heard based on what they thought the original people would have said. But this possibility would probably not be correlated as the same sentences by other listeners hearing the sounds for the first time, unless there was influence among the listeners that generated a consensus on what sentences were recorded.

Equating the spiritual with the mental neither confirms or denies the existence of "spirits of the world," but, as a philosophical position, it enables us to account for what would otherwise be considered a paranormal occurrence.

Comparing explanations for the voices. It's hard to determine with confidence the validity of the Raudive experiments without performing some of the testing ourselves. I have confirmed the testimo-

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[88] A.R. Luria, "Mind and Brain: Luria's Philosophy," in The Oxford Companion to the Mind, Oxford, New York: Oxford University Press, 1987, 489.

ny about "pneuma" of the world in the biblical writings and concluded that those were accurately translated, but that their interpretation is contingent on what you are willing to believe. The evidence about the recorded voices is suspect in my mind because of what I know to be a proliferation of electromagnetic transmissions across the airwaves on multiple frequencies and strengths which can be made audible by fairly simple radio equipment. The one aspect about the voices which I cannot question is the aspect where the voices are able to say things to the experimenters. If I heard voices which were familiar to me, I would not believe I generated them out of my subconscious. And if I replicated their experiments today and was not able to record voices which I am familiar with, that would not invalidate their results. Whether voices of that type are spirits of deceased relatives, or "spirits of the world" that have been around throughout our history, or recollections generated from our subconscious, or faint transmissions across the airwaves depends on which theory we find most credible. All have some ability to explain their data using different methods to conduct the research.

Although it is possible that parts of the several positions have validity, the fact that there is documentation for each of the positions is important, even if they aren't compatible with each other. Each offers insight to possible influence we experience on a daily basis either through our spirit or our subconscious (or both?) as a consequence of our activity in the natural world.

The involvement of intelligence and intuition.

Relationship between intelligence and intuition. We rely on our intelligence and intuition acquire the information we need to determine the validity of what we come to believe is the truth on a particular aspect of knowledge. Our intuition flows from instincts and

experience to tell our mind what feels right or wrong.[89] The relation-
ship between intelligence and intuition defines the boundary between
for us in terms of what we can reasonably justify and what we must
accept on faith.

> The intelligence of man is by nature intuitive. It is made
> to see the truth in one glance. But since man's intelligence is
> bound up with his senses it cannot contemplate all truth in
> only a few intuitive experiences. It starts with some initial
> intuitions and proceeds to acquire enough information to con-
> clude the truth that was contained within the original intu-
> ition.[90]

Several sources stated that experience, knowledge and self-
identity are all in context and that we are aware of what is only by
virtue of our relationship with whatever else is; we are most likely
to accept conclusions that express what we already believe. In the in-
tangible world of ideas, the ideas which make sense to us are the ones
which our feelings have already been conditioned to believe.[91] This is
one reason why we must come to know ourselves before we can know
others. It explains the "filters" we invoke during the process of commu-
nicating with someone.

Two philosophical writings reinforce the implication of the
quotations above as representative of our own spirituality. The key
implication is that we face an inherent dilemma when we try to go be-
yond our original intuition. Our attitudes, beliefs and feelings influ-

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[89] FM 22-100, 172.

[90] Thomas Merton, The Ascent to Truth, New York: Harcourt, Brace and Co., 1951,
204.

[91] Anderson, 142; referring to an article by Arthur Lefford, "The Influence of
Emotional Subject Matter on Logical Reasoning," Journal of General Psychology, 34,
(1946), 127-151; Thomas A. Indinopolus, "Interest of Spirit: Bergyaeu, Meland, and
Dagenais On What It Is To Be Human," Encounters, 46, (August, 1985), 290; William
James, The Varieties of Religious Experience, New York: Random House, The Modern
Library, 1929, 19,73.

ence our reasoning in the direction of our convictions.[92] We are pre-disposed to seek proof as true only that which we already believe to be true. Hegel presents man's spirit as a product of itself and its search for self awareness; the business of the spirit is to gain knowledge of itself.[93] Our intuition draws us away from sensory stimuli and sub-jects us to the same trappings as animals following their instincts.

This discussion suggests that our ability to control our im-pulses is the only thing which keeps us from being at the mercy of our immediate intuitions. Because we are independent and free to think beyond our original intuitions, we can control whether or not we are shaped by the conceptions we form of ourselves and our environment.

Spirit as a source of intuition. If spirit is the source of intu-ition, our spirituality becomes a potential liability to us. This sug-gests that perhaps we behave "out of character" as a result of influ-ences to our spirit which we ourselves generate. Huxley's position was that concentration on something produced in our own mind may either merge into a state of open and alert passivity, or into some kind of false or incomplete contemplation.[94] It would then be dependent on how we handle influences we receive while "open to suggestion" that determine whether or not we come to accurate conclusions from our contemplations of the data received intuitively.

The possibility that our spirit (as the source of intuition) can be a liability has implications to us as senior leaders since many de-

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[92] Joseph S.J. Bracken, "A Study of 2 Concepts," Process Studies, 15, (Winter 1986), 245.

[93] Georg W.F. Hegel, Lectures on the Philosophy of World History, Cambridge, England: Cambridge University Press, 1975, 48.

[94] Aldous Huxley, The Perrenial Philosophy, New York, London: Harpers and Brothers Publishers, 1945, 281.

be a liability has implications to us as senior leaders since many de-
cisions we make depend on intuition. We consider so many ideas in the
process of "estimating the situation," it makes even more sense given
my previous discussion, that we follow a formal procedure for think-
ing. It explains why we leaders should follow a logical thought pro-
cess for solving problems.[95] These procedures don't eliminate intui-
tive decision-making, but they can help us to prove what we feel is
correct by using objective standards and other people for a "sanity
check."

The biblical writings advise us to "guard [our] spirit" and prove
all things to determine from where they come.[96] An Army chaplain
witnessed how complicated this task can be during his tours in Viet-
nam. He concluded that the spiritual dimension both grows out of and
encompasses the secular realm where the secular realm includes
those religious or nonreligious ideas which don't originate from God.
Though the two domains can sometimes be viewed separately, they are
inseparable in fact and intertwined in all of life.[97]

So the decisions we make and the actions we take as a result of
reason, intuition (inspiration?), or advice all appear to be subject to
the influence of our own spirits, the spirit of another person, or a
spirit being. But the manner of influence cannot be determined from
the available data, only hypothesized as I have already done.

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[95] FM 22-100, 167.

[96] Based on Bible passages in Malachi 2:15-16 where the author advises the reader
to "take heed" (from the Hebrew "shamar") to our spirit so that we are not tempted to do
something treacherous; also relates to Romans 12:2 and 1st Thessalonians 5:21 where the
author advises fellow Christians to "examine" (from the Greek "dokimazo" meaning to test,
discern, prove) all things in order to discern their origin; i.e. whether the thing they test
is from God or not. See Strong, "Hebrew and Chaldee Dictionary of the Old Testament," 156,
and " Greek Dictionary of the New Testament," 29.

[97] William P. Mahedy, Out Of The Night: The Spiritual Journey of Vietnam Vets, New
York: Ballantine Books, 1986, 47.

Ramifications. This discussion complements the discussion in Section two about the relationship of spirituality to mental faculties where we considered a view that the spirit acts to provide a frame of reference enabling wisdom, intuition and memory. The fact that they complement each other should have been expected since they were both based initially on theological writings. But this also shows that it could be valid, and valuable, to explain what we observe in current times using the concept that originated in biblical times that our spirituality is an inseparable part of our existence, animating us mentally and emotionally.

Problems arise when we try to determine the limits of psychological or sociological theories. Some observations in current times cannot explained by them. From my perspective, the process of choosing a theory to explain any problem is shaped by our faith in the certainty and completeness of the possible theories. Because we are always discovering new things in every field of study, we continue to look for new explanations for all things. The problem that arises is that ideas so often come to us intuitively and, as this study has indicated, the source of those ideas can be suspect. If we are not willing to take the time to prove everything, or we only seek to prove that which matches our original intuition, we are more likely to form incorrect conclusions about new ideas than we would be if we just guessed.

The Role of Will

Calvin's position. Calvin's theory involves "intellectualism" and "voluntarism,"[98] both of which relate to the intangible capacity of

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[98] Richard A. Muller, "Fides and cognitio in relation to the problem of intellect and will in the theology of John Calvin," *Calvin Theological Journal*, 25, (Nov 90), 211.

the soul. His theory is based on the understanding that the scope of the soul was the mind and the heart; the mind provides intelligence and the heart provides will. He considered the entirety of human spirituality as the soul with both functions.[99] I.e., the soul is the human spirit. Under intellectualism, the intellect dominates the soul. Under voluntarism, the will dominates the soul.[100] Our intellect is responsible for evaluating circumstances and approving contemplated actions. The purpose of our will is to follow what the intellect pronounces as good and reject what the intellect disapproves.[101] Calvin viewed the will as having the freedom to choose how to act regardless of the intellect's assessment of the situation. This view correlates with the psychological phenomenon known as "cognitive dissonance" where people do what they know to be wrong, just as if they couldn't help it.[102] Intellectual assessment happens first because the will needs evaluated options from which to choose. But the will is then free to accept or reject the knowledge presented it by the intellect (even though it could not erase the knowledge from the intellect).[103]

Impact of conscience. The idea that we exercise our freedom to choose the wrong or inappropriate action in spite of understanding right from wrong, brings in the aspect of conscience. One author described the conscience as a mental process influenced by spirituality; this process is in opposition to the execution of our will, which, as a physical process, is influenced by the state of the soul.[104] (In this case, not equated with the human spirit.) His argument assumes that

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[99] Ibid., 219. [100] Ibid., 211. [101] Ibid., 213.

[102] Richard A. Nennemen, "The Spiritual Element," World Monitor, 2, (No. 4, 1989), 79.

[103] Muller, 221. [104] Merton, 222.

the will comes from the heart, and is therefore subject to "distractions of the flesh." Although the mind, due to its location in the brain, is also flesh, he proposes that we can overcome distractions to our will, by the power of our spirit.

The view that our conscience is a product of our soul and subject to the influence of other aspects of our nature (social, psychological, physical) may be the reason for doubt by one military author about the reliability of our conscience as a guide to military behavior. He questioned whether our conscience was the voice of God, a God-given moral sense, or instead the voice of conventional morality. His perspective (with application to the military) was that the voice of our professional conscience gives us an instinctive resistance to doing things that are inconsistent with the principles of behavior we learned early in our careers.[105]

Results from role of will discussion. From the preceding discussion, it seems that if our will and conscience are part of our soul, and our soul is "psychikoi" rather than "pneumatikoi," both will and conscience are therefore subject to "nature," to include the "spirits of the world." This relationship brings to mind the discussion in Romans 7 where the author describes how he is constantly pulled by the law of his flesh away from doing that which he would, and knows he should, according to the law of his mind.[106] In the Army, we have come to accept that most people want to do the correct thing, but lack the moral fiber to behave well under stress.[107] That's why we develop instruc-

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[105] Maxwell D. Taylor, "A Do-It-Yourself Professional Guide For The Military," Parameters, 10, 4 (Dec 1980), 14

[106] KJV, 427.   [107] FM 22-100, 136.

tion on ethics with the intent of bridging the gap between "ethics of the hand" (knowing what is right) and "ethics of the head" (doing what is right)[108]

There appears to be a correlation of our will, intellect, and conscience to our spirituality, though differences of opinion exist about how they correlate. There appears to be agreement, however, that our will, intellect, conscience or spirit could not be influenced by the distribution of spirit from another person to us.

Section Summary

The possibility that we have a link to the "spirit(s) of the world" has some support in theology and limited support in science. The evidence suggests that voices or ideas generated by those spirits can influence people through their spirit, but that the influence is dependent on the direction and strength of our "willpower" (toward doing what we want or should if opposed to what the spirits would have us do). It depends on our discipline in making decisions by "proving all things," using objective standards and other people for a sanity check. Our freedom to act in any manner regardless of how we believe or what may make the most sense for us to do also effects the influence "spirits of the world" may have on us.

Information that we contemplate can be obtained intuitively from other people, recalled consciously or unconsciously from our memories, generated by our subconscious or suggested by peripheral spiritual beings. Decision-making can be viewed as a spiritual, mental or combined spiritual and mental process dependent on which approach we find most credible.

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[108] TC 22-9-3, 1.

CHAPTER 5

SUMMARY, CONCLUSIONS
AND RECOMMENDATIONS

Summary

Because of intangible human qualities and situational variables that have intangible aspects, problem areas arise for leaders that cannot be predicted and (though possible explanations exist using sociology or psychology) might be explained as a function of luck or chance. We should explore our spiritual nature for answers to these problems because we are responsible for the spiritual condition of our people and units, because understanding spirituality helps us to understand human nature, and because understanding human nature helps us to understand the process of influence which enables us to be successful leaders.

My research sought to answer the question of how a leader's spirit influences or is influenced by the spirituality of other people. Contributing questions were to determine how we identify our spiritual nature and how spiritual influence can be achieved.

I defined spirit using a theological reference as the essence of who we are, the animating principle without which we would be inanimate, and equated spirituality with spiritual nature. I accepted the Army definition of character which led to the spirit being related to character as a subset. Also, I proposed that spiritual influence was the ability to change the appearance of character by affecting the

spirit, and that the criteria for spiritual influence requires the person under influence to accept change to his spiritual make-up.

The hypothesis for the research was that a leader's spirit influences the spirituality of other people by the distribution of his spirit to them, and that his spirit is influenced by the corresponding distribution of their spirit to him. In order to explore the way spiritual influenced could be achieved, I proposed three subhypotheses which addressed the manner of influence, source of energy, and process of change. The hypotheses and related conclusions were based on the assumptions that we have a spirit inherent in our nature, and that all interactions between people can be reduced to some form of verbal or nonverbal communications.

Current thought is predominantly theological and philosophical which provides two basic positions for what our spiritual nature is, each having their own basis of support. The health care field has coordinated with other fields of science/study to develop an entry level of theory about the spiritual dimension. The Army includes some discussion of spirituality. This is to express its importance and the commander's responsibility to instill a proper unit spirit and arbitrate the individual soldier's spirit. But the Army maintains a neutral position on the specifics of spiritual development as a criteria for determining leader effectiveness or as a multiplier of combat power. Influence among people as a result of spirituality and other components of the human system is predicted by models, but these models cannot explain how spiritual influence would occur.

I analyzed historical literature to explore the hypothesis that an Army leader could influence, or be influenced by, others through a distribution of spirit from one person to another. I considered the spiritual dimension to have two realms, limited and unlimited, based on the range of sensory contact between individuals.

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The analysis is organized into three sections. The first section analyzed multidisciplinary models of individual spirituality, then adapted them to consider the possibilities for spiritual influence from outside a person. In the second section I considered the hypotheses using the context of "ruah" and "pneuma" from biblical writings. This generated discussion about how to view our spirituality, how to identify courage, and about the relationship between spirituality and our mental faculties; this discussion included data from current study on organization and activity of the brain. The third section considered the hypothesis using other theological writings which generated discussion about the spirit's involvement with intelligence and intuition, the role of our will, the impact of conscience, and our link to the spirit of nature.

Conclusions

Conclusions Relevant to Research Question and Hypotheses

The dominant conclusion of this study is that I could not reject the null hypothesis. There was some evidence of spiritual influence occurring but only in three instances, none of which had to do with another human being. The first instance was as a result of interaction between our spirit and two other components of the human system: the physiological and psychological. The second instance was as a result of influence by the "spirits of the world" on our spirit. The third instance was a result of influence by the spirit of God on our spirit. Therefore, I answer the research question at this time by saying, "The Army leader does not influence other people through the distribution

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[1] Joan Kofodimos, "Using Biographical Methods to Understand Managerial Style and Character," The Journal of Applied Behavioral Science, Vol. 26, No 4, 438.

of his spirit, nor is he influenced by a corresponding distribution of spirit from other people." This conclusion was based on the criteria that in order for spiritual influence to occur, a person had to accept change to the make-up of his spirit.

Since there was no evidence to indicate that a leader's spirit can be distributed to other people or that another person's spirit can be distributed to him, the subhypotheses were not tested against any of the writings used in this study. Some writings suggested a manner of influence analogous to that specified in the subhypotheses, but not associated with the spirit. For example, in the writings on biographical research, reference was made to Carl Jung who concluded in 1959 that people project aspects of their personality to another person as a matter of interacting with that person.[1] I did not assume that the spirit was the source of our personality so I did not consider this data from Jung as evidence that the spirit's "catalogue" could be distributed to another person.

I did find information that enabled me to conclude that we can identify our spiritual nature? We can identify our spiritual nature through language. But, by doing so, we limit the perception of what our spirit really is. It has to be done by analogy and no single analogy is enough to fully describe it; any single analogy is only enough to mislead you about what it really is. Therefore the language we use has to be transliteral making it difficult to express on a sheet of paper with a typewriter. You can identify yours for yourself, but nobody else can do it for you; and in order for you to identify it, you must suppress whatever anybody else has ever said or written about you, look beyond even your own image of yourself to find the answer. What you see when you do that is the true identity of your spirit.[2] This philosophi-

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[2] Based on the influence of Mahatma Gandhi's writings on my perception of Spirit and Truth.

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cal position is my conclusion to the question, "How do we identify our spirit?" after assimilating the entirety of my research.

Other Conclusions

Our ability to distinguish between character and spirit as a function of intuition is limited to what our intuition has the capacity to recognize. That capacity is determined by what our life's experiences have been and the beliefs, values, and attitudes we develop.

Problems caused by different "frames of reference" within people effect our ability to exchange ideas and the methods we can use to "inspire" others to act. It may be more appropriate to say that what we do or say enables others to "inspire" themselves or "be inspired" by some spiritual being. Our ability to influence the morale of our soldiers and esprit of our units appears to be a function of something other, or more, than our own spirituality.

The relationship between our spirit and mental abilities is a grey area. There is some evidence to suggest that they are equal, while other evidence suggests they are mutually exclusive. Finding the connection within this grey area may be essential to understanding the activity of the spirit within human beings and identifying relevant needs for spiritual acuity on our part.

The relationship between the spirit and the physiological component, specifically the heart, is another grey area. There is evidence to suggest that the link between spirit and physiology effects our exercise of willpower, our susceptibility to "soulish transference," and the reliability of our instincts (gut feelings). The nature of this relationship may generate requirements for soulish acuity on our part.

Our potential as "spiritual leaders" appears to be dependent on harmony between our spirit and other components of our human system. Although there is no indication that our spirits lead other people,

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our susceptibility to "spirits of the world" may influence the thoughts and feelings we experience in the process of making decisions.

Recommendations

The writings on "soulish transference" led me to consider the possibility that the problem areas I originally thought would be a result of spiritual influence among people could instead be a result of soulish influence among people. I recommend that a study of the biblical literature be done based on the Old and New Testament usage of the word for "soul."

By "categorizing" the spiritual dimension (as authors did in the multidisciplinary study), we open up an area of type casting people based on the content of their spirit. I recommend that a study be done to type cast military leaders and determine the content of spirit (in terms of beliefs, values and attitudes) that is required to identify leaders with a "warrior spirit." This study might also consider comparing what would be the ideal "warrior spirit" according to the manuals with the existing "warrior spirit" of leaders in the field.

I also recommend a study on the attributes of the "military mind" be done in order to address issues raised by the need for a common "frame of reference" between leaders and the led.

The ability to foresee events by virtue of our intuition appears to be an ability that each of us has to varying degrees. The certainty with which we can apply this ability depends directly on what event we want to predict and who/what is involved in the event. The ability to foresee with certainty is valuable to all decision makers, especially in the military where leaders try to anticipate enemy actions. I recommend a study of the perception of intention to explore our po-

tential in this area.[3] A possible methodology would be to have partic-
ipants in a game of strategy (e.g. chess) try and anticipate the moves
of their opponent. You could try and correlate the accuracy of the pre-
dictions to a number of variables (e.g. amount of time played, number
of moves made).

One discovery which may offer insight to the relationship be-
tween the spiritual and material dimensions is the discovery of
"Quarks." I propose that the rationale used to support the existence of
subatomic particles could lead to proving through scientific methods
the existence of spirit. "Quarks" are currently considered the funda-
mental elements of the sub-atomic particles in all atomic nuclei.
They are characterized as having mass without occupying space;
though not visible to scientific instruments, their impact can be de-
tected using a nuclear accelerator to "shoot" a sub-atomic particle
through a vacuum and "by chance" hit a quark. The analogy I heard for
finding a quark in this manner is like finding a small stone in a thin
bale of hay; one fires an arrow through the bale of hay to see what it
might hit besides straw. When arrow goes through the hay, the stone
is discovered when instances of the arrow striking the stone is de-
tected.[4] In this manner, scientists postulate the existence of quarks.
Accordingly, the existence of spirit may eventually be postulated
from studying the impact of some biblically traditional spirit force
(breath or wind) on the spirit of living beings. A study like this might

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[3] This phrase "perception of intention" comes from the title of an article I read during
the course of this study: Verena Dasser, Ib Ulbaek, and David Premack, "The Perception of
Intention," Science, Vol. 243, (Jan 20, 1989), 365-367. I found this article hard to follow
but the idea sparked my interest. The methodology these authors used was an extension of the
classical work on the perception of causality. They used pre-school children in "habituation
and dishabituation of attention" testing. I do not recommend this methodology for the
proposed study.

[4] This analogy was used on a Public Broadcasting Station program about the research
into subatomic particles; I viewed the program in November 1991.

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evaluate historical cases when emergency mouth-to-mouth resuscitation ("breath") has succeeded. The study could explore theological aspects of the people involved rather than physiological aspects of the event. The criteria could come from the categories of the spiritual dimension given in the multidisciplinary study; the surviving victims and emergency medical person could be profiled using those categories of data to see if trends exist. Or, a study might try to determine if and how the wind, when transformed into sound and then a neurological signal to the brain, then generates a mental concept, idea, or feeling within an individual. This could be done under controlled environmental conditions with test subjects asleep to evaluate the effects on dreams.

Appendix

In this first section are listed the passages from the Bible, wherein the terms "ruah" or "pneuma" are used in a manner which indicates something about the potential for influence of the human spirit:

Genesis 45:27
Exodus 28:3, 35:21
Numbers 5:14
Joshua 5:1
Judges 15:19
1 Samuel 16:13, 16:14, 16:15, 16:16,16:23, 30:12
1 Kings 10:5, 21:5, 22:21
2 Kings 2:9, 2:15
1 Chronicles 28:12
Job 20:3, 32:8, 34:14
Psalms 32:2, 142:3
Proverbs 1:23, 15:13, 16:32, 17:27, 18:14, 25:28
Ecclesiastes 7:8, 7:9, 8:8, 11:5
Isaiah 4:4, 26:9
Ezekiel 2:2
Hosea 4:12
Malachi 2:16

Matthew 26:41
Mark 2:8, 8:12, 14:38
Luke 1:47, 8:55, 13:11
John 6:63
Acts 6:10,17:16,19:12, 19:13, 19:15, 19:16, 19:21, 20:22
Romans 8:5
1 Corinthians 2:12, 2:14, 5:3, 5:4, 5:5, 7:34, 15:45
2 Corinthians 7:13
Colossians 2:5

The remaining pages of this appendix contain the complete listings of passages that I studied, from which the list on this page was taken.

In this section are listed the passages from the Old Testament when the term "ruah" has been translated as breath, spirit, or wind.

Breath

Auth King James	Rev English
Genesis	Genesis
6:17	6:17
7:15	7:15
	7:22
2 Samuel	2 Samuel
22:16	22:16
Job	Job
4:9	4:19
9:18	9:18
12:10	12:10
15:30	15:30
17:1	17:1
19:17	19:17
Psalms	Psalms
18:15	18:5
33:6	33:6
104:29	104:29
135:17	135:17
146:4	146:4
Ecclesiastes	Ecclesiastes
3:19	3:19
Isaiah	Isaiah
11:4	11:4
30:28	30:28
33:11	33:11
Jeremiah	Jeremiah
10:14	10:14
51:17	51:17
Lamentations	Lamentations
4:20	4:20
Ezekiel	Ezekiel
37:5	37:5
37:6	37:6
37:8	37:8
37:9	37:9
37:10	37:10
Habakkuk	Habakkuk
2:19	2:19

Spirit

Auth King James	Rev English
Genesis	Genesis
1:2, 6:3,	1:2, 6:3,
41:8, 41:38,	41:8, 41:38,
45:27	45:27
Exodus	Exodus
6:9, 28:3,	6:9, 28:3,
31:3, 35:21,	31:3, 35:21,
35:31	35:31
Leviticus	
20:27	
Numbers	Numbers
5:14, 5:30,	5:14, 5:14(again), 5:30
11:17, 11:25,	11:17, 11:25,
11:25(again),	11:25(again),
11:26, 11:29,	11:26, 11:29,
14:24, 24:2,	14:24, 16:22, 24:2,
27:18	27:16, 27:18
Deuteronomy	Deuteronomy
2:30, 34:9	2:30, 34:9
Joshua	Joshua
5:1	5:1
Judges	Judges
3:10, 6:34,	3:10, 6:34,
9:23, 11:29,	9:23, 11:29,
13:25, 14:6,	13:25, 14:6,
14:19, 15:14,	14:19, 15:14,
15:19	15:19
1 Samuel	1 Samuel
1:15, 10:6,	1:15, 10:6,
10:10, 11:6,	10:10, 11:6,
16:13, 16:14,	16:13, 16:14,
16:14(again),	16:14(again),
16:15, 16:16,	16:15, 16:16,
16:23, 16:23	16:23, 16:23
(again), 18:10,	again, 18:10,
19:9, 19:20,	19:9, 19:20,
19:23, 30:12	19:23, 30:12
2 Samuel	2 Samuel
23:2	23:2

Auth King James	Rev English
1 Kings	1 Kings
10:5, 18:12,	10:5, 18:12
21:5, 22:21,	22:5, 22:21,
22:22, 22:23,	22:22, 22:23
22:24	22:24
2 Kings	2 Kings
2:9, 2:15,	2:9, 2:15,
2:16	2:16
1 Chronicles	1 Chronicles
5:26, 5:26,	5:26, 5:26
(again), 12:18,	(again), 12:18,
28:12	28:12
2 Chronicles	2 Chronicles
15:1, 18:20,	9:4, 15:1, 18:20,
18:21, 18:22,	18:21, 18:22,
18:23, 20:14,	18:23, 20:14,
21:16, 24:20,	21:16, 24:20,
36:22	36:22
Ezra	Ezra
1:1, 1:5	1:1, 1:5
Nehemiah	Nehemiah
9:20, 9:30	9:20, 9:30
Job	Job
4:15, 6:4,	4:15, 6:4,
7:11, 10:12,	7:11, 10:12,
15:13, 20:3,	15:13, 20:3,
21:4, 26:13,	21:4, 26:13,
27:3, 32:8,	27:3, 32:8,
32:18, 33:4,	32:18, 33:4,
34:14	34:14
Psalms	Psalms
31:5, 32:2,	31:5, 32:2,
34:18, 51:10,	34:18, 51:10,
51:11, 51:12,	51:11, 51:12,
51:17, 76:12,	51:17, 76:12,
77:3, 77:6,	77:3, 77:6,
78:8, 104:30,	78:8, 104:4, 104:30,
106:33, 139:7,	106:33, 139:7,
142:3, 143:4,	142:3, 143:4,
143:7, 143:10	143:7, 143:10
Proverbs	Proverbs
1:23, 11:13,	1:23, 11:13,

Auth King James	Rev English
14:29, 15:4, 15:13, 16:18, 16:19, 16:32, 17:22, 17:27, 18:14, 18:14 (again), 25:28, 29:23	14:29, 15:4, 15:13, 16:2, 16:18 16:19, 16:32, 17:22, 17:27, 18:14, 18:14, (again), 25:28, 29:23
Ecclesiastes 1:14, 1:17, 2:11, 2:17, 2:26, 3:21, 3:21(again), 4:4, 4:6, 4:16, 6:9, 7:8, 7:8(again), 7:9, 8:8, 10:4, 11:5, 12:7	Ecclesiastes 1:14, 1:17, 2:11, 3:21, 3:21(again) 4:4, 4:6, 4:16, 6:9, 7:8, 7:8(again), 7:9, 8:8, 10:4, 11:5, 12:7
Isaiah 4:4, 4:4(again) 11:2(4 times) 19:3, 19:14, 26:9, 28:6, 29:10, 29:24, 30:1, 31:3, 32:15, 34:16, 38:16, 40:7, 40:13, 42:1, 42:5, 44:3, 48:16, 54:6, 57:15, 57:15 (again), 57:16, 59:19, 59:21, 61:1, 61:3, 63:10, 63:11, 63:14, 65:14, 66:2	Isaiah 4:4, 4:4(again), 11:2(4 times), 19:3, 19:14, 26:9, 28:6, 29:10, 29:24, 30:1, 31:3, 32:15, 34:16, 38:16, 40:7, 40:13, 42:1, 42:5, 44:3, 48:16, 54:6, 57:15, 57:15 (again), 57:16, 59:19, 59:21, 61:1, 61:3, 63:10, 63:11, 63:14, 65:14, 66:2
Jeremiah 51:11	Jeremiah 51:11
Ezekiel 1:12, 1:20, 1:20(again)	Ezekiel 1:12, 1:20, 1:20(again),

Auth King James	Rev English
1:21, 2:2,	1:21, 2:2,
3:12, 3:14,	3:12, 3:14,
3:14(again),	3:14(again),
3:24, 8:3,	3:24, 8:3,
10:17, 11:1,	10:17, 11:1,
11:5, 11:19,	11:5, 11:19,
11:24, 11:24	11:24, 11:24
(again), 13:3,	(again), 13:3,
18:31, 21:7,	18:31, 21:7,
36:26, 36:27,	36:26, 36:27,
37:1, 37:14,	37:1, 37:14,
39:29, 43:5	39:29, 43:5

Daniel / Daniel

2:1, 2:3,
4:8, 4:9,
4:18, 5:11,
5:12, 5:14,
6:3, 7:15

Hosea / Hosea

4:12, 5:4

Joel / Joel

2:28, 2:29

Micah / Micah

2:7, 2:11,
3:8

Haggai / Haggai

1:14(3 times)
2:5

Zechariah / Zechariah

Auth King James: 4:6, 6:8, / Rev English: 4:6, 6:5, 6:8,
7:12, 12:1,
12:10, 13:2

Malachi / Malachi

2:15, 2:15
(again), 2:16

Wind(s)(y)

Auth King James	Rev English
Genesis	Genesis
8:1	8:1
Exodus	Exodus
10:13, 10:13	10:13, 10:13,

Auth King James	Rev English
(again), 10:19, 14:21, 15:10	(again), 10:19, 14:21, 15:10
Numbers 11:31	Numbers 11:31
2 Samuel 22:11	2 Samuel 22:11
1 Kings 18:45, 19:11 (3 times)	1 Kings 18:45, 19:11 (3 times)
2 Kings 3:17	2 Kings 3:17
Job 1:19, 6:26, 7:7, 8:2, 15:2, 21:18, 28:5, 30:15, 30:22, 37:17, 37:21	Job 1:19, 6:26, 7:7, 8:2, 15:2, 21:18, 28:5, 30:15, 30:22, 37:21
Psalms 1:4, 18:10, 18:42, 35:5, 48:7, 55:8, 78:39, 83:13, 103:16, 104:3, 107:25, 135:7, 147:18, 148:8	Psalms 1:4, 18:10, 18:42, 35:5, 48:7 78:39, 83:13, 103:16, 104:3, 107:25, 135:7, 147:18, 148:8
Proverbs 11:29, 25:14, 25:23, 27:16, 30:4	Proverbs 11:29, 25:14, 25:23, 27:16, 30:4
Ecclesiastes 1:6, 1:6(again), 5:16, 11:4	Ecclesiastes 1:6, 1:6(again) 5:16, 11:4
Isaiah 7:2, 11:15, 17:13, 26:18, 27:8, 32:2, 41:16, 41:29, 57:13, 64:6	Isaiah 7:2, 11:15, 17:13, 26:18, 27:8, 32:2, 41:16, 41:29, 57:13, 64:6
Jeremiah 2:24, 4:11, 4:12, 5:13	Jeremiah 2:24, 4:11, 4:12, 5:13,

Auth King James	Rev English
10:13, 13:24, 14:6, 18:17, 22:22, 49:32, 49:36, 49:36 (again), 51:1, 51:16	10:13, 13:24, 14:6, 18:17, 22:22, 49:32, 49:36, 49:36 (again), 51:1, 51:16
Ezekiel 5:2, 5:10, 5:12, 12:14, 13:11, 13:13, 17:10, 17:21, 19:12, 27:26, 37:9(3 times)	Ezekiel 5:2, 5:10, 5:12, 12:14, 13:11, 13:13, 17:10, 17:21, 19:12, 27:26, 37:9(3 times)
Daniel 2:35, 7:2, 8:8, 11:4	Daniel 2:35, 7:2, 8:8, 11:4
Hosea 4:19, 8:7, 12:1, 13:15	Hosea 4:19, 8:7, 12:1, 13:15
Amos 4:13	Amos 4:13
Jonah 1:4, 4:8	Jonah 1:4, 4:8
Zechariah 2:6, 5:9	Zechariah 2:6, 5:9

In this section are listed the passages from the New Testament when the term "pneuma" has been translated as spirit. The passages are the same for Authorized King James and New English Bibles.

Matthew
3:16, 4:1,
5:3, 8:16,
10:1, 10:20,
12:18, 12:28,
12:43, 12:45,
22:43, 26:41

Mark
1:10, 1:12,
1:23, 1:26,
1:27, 2:8, 3:11,
3:30, 5:2, 5:8,
5:13, 6:7, 7:25,
8:12, 9:17,
9:20, 9:25,
9:25(again),
14:38

Luke
1:17, 1:47,
1:80, 2:27,
2:40, 4:1, 4:14,
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